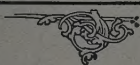


WORLD CALL

Evangelism Number



The Altar
Milan Cathedral



FEBRUARY, 1935

Price 15 Cents

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What They Say

WORLD CALL is such a splendid magazine. I want it in the homes of all of our members. If I were able I would take it for them. I can think of no better gift.—*Mrs. G. L. Bush, wife of pastor at Carrollton, Missouri.*

The convention number of WORLD CALL is great, and filled with food for thought. The conversion of the rich young Japanese is fine. Miss Aspinwall stirs up lots of question marks, and the last page is good for what ails us.—*W. J. Hastie, Albia, Iowa.*

Your November issue of WORLD CALL is wonderful and I have been spending many evenings attending the national convention through its pages. I enjoy Echoes from Everywhere and Station UCMS Broadcasting, but if we could have a page where the humblest of us might say things that were on our hearts, I believe we would all like it.—*Mrs. Leslie W. Cook, Harrisburg, Missouri.*

We keep WORLD CALL in every home represented in the church, where the people attend and are interested enough to study and attend meetings.—*Mrs. Cop Williams, Mansfield, Iowa.*

WORLD CALL is the best missionary paper that I know of and we feel our spiritual life renewed by the study of these subjects together.—*Mrs. F. J. Jackson, Port Williams, N. S., Canada.*

We are well satisfied with our WORLD CALL. We have received much good and we feel we know more about the missionaries, home and abroad, as well as our institutions. Our society is only about three years old. Most of us are reading the WORLD CALL.—*Mayme Kaiser, La Crosse, Kansas.*

November WORLD CALL is especially dear to me, containing as it does pictures of some I have known and whose lives inspired my own to greater effort.—*Louise Walker, 78 Randal Street, Blackburn, England.*

Our hats off to the new WORLD CALL secretary of First Christian Church, Fresno, California. He is J. F. Moody, an elder in the church. Since his appointment to that office he has sent in two lists of ten subscriptions each, thus securing two free subscriptions. More power to him!

I would not like to miss a number of WORLD CALL. Have never missed one yet. It is wonderful in keeping us in touch with all our work—the most interesting magazine published, I think.

—*Mrs. J. B. Dunkerley, St. Louis, Mo.*

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd, John H. Booth, F. M. Rogers. Space used by the Pension Fund is on a contractual basis.

Subscription price \$1.25 per year, \$2.00 for two years, net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

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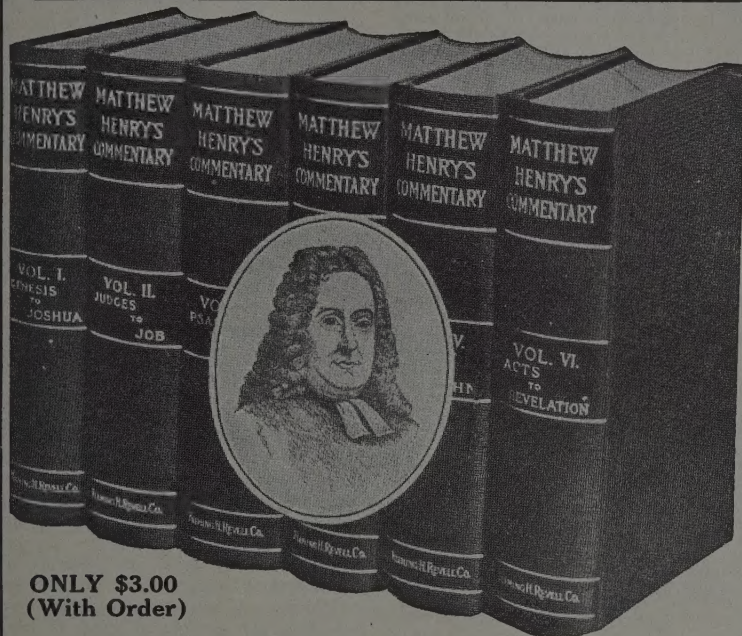
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people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. 11 So all the men of Israel were gathered against the city, knit together as one man.

Here is, I. A general meeting of all the congregation of Israel to examine the matter concerning the Levite's concubine, and to consider what was to be done upon it, c. 1, 2. It does

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No preacher or Bible student should miss the opportunity (*repeated this month*) to secure during these difficult times Matthew Henry on his own terms!

Recently a great Bible student, Rev. J. D. Jones, of Bournemouth, England, a man whose works are read by millions—whose counsel is sought by thousands—was asked to begin the making of a commentary upon the whole Bible as he had done on some of the Books of the Bible. His reply was:

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The greatest preachers of other days attributed much of their inspiration to this remarkable work. Alert preachers are turning again to it in increasing numbers. After the strife of the battle of criticism, they are finding it a relief in its calm, helpful interpretations.

C. H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable towards the close of autumn."

Theodore L. Cuyler said: "To how many a hard-working minister has this book been a mine of gold! Next to wife and children has lain near his heart the pored-over and prayed-over copy of his Matthew Henry."

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The Threshold

Our Cover

Our cover shows the sun shining through the window on the altar of the Milan Cathedral. This seems appropriate for our Evangelistic Number. "Let your light so shine before men—"

Books for the Philippines

Many are asking how to send books for the Philippines. They should be sent either to Harvey L. Meekin, 14 Beacon Street, Boston, Massachusetts, or to Methodist Episcopal Board of Foreign Missions, 150 Fifth Avenue, New York City, from whence they will be forwarded to their destination.

Serial Story

For many moons we have been talking about a serial for WORLD CALL. We are happy to announce that beginning with March WORLD CALL we will run a story of three parts, "Arranging a Marriage," by Mary Brewster Hollister. In our January issue we had a short story by the same author, "A Peter Not a Judas," and this will give some idea of the treat which is in store for our readers. Mrs. Hollister, who has served as a missionary in China, is the author of those delightful books *Lady Fourth Daughter*, *Mai-dee of the Mountains* and *Back of the Mountains*.

World Day of Prayer

The program for the World Day of Prayer is off the press and was prepared this year by Baroness van Boetzelael van Dubbeldam of Holland, under the auspices of the Council of Women for Home Missions, the Committee on Woman's Work of the Foreign Missions Conference and the National Council of Federated Church Women. This program will be used in varied forms throughout the world, March 8, 1935.

World Call in Y. W. C. A.

A letter from Miss Minnie E. Weaver, general secretary of the Y. W. C. A. in Bluefield, Virginia, says:

"It has been my privilege, through the courtesy of the women of the First Christian Church of Bluefield, to have the WORLD CALL come to the reading room of the Y. W. C. A. every month for the past three years and it has been such a help to us in our program planning and in my own life that I want to express my appreciation to you for this magazine.

"There are so many splendid articles in every issue. The one in the December number entitled 'How to Pray,' by Muriel Lester, is of untold value to every person who is privileged to read it. I

value this one article so highly that I have had copies made to give to others who will not have the opportunity of seeing the magazine."

Our readers will be interested in, and many of them will want to follow, the program which Mrs. Royal J. Dye has arranged for herself:

One Day at a Time

1. Just for today, I will try to live through this day only, and not tackle my whole life problem at once. I can do some things for twelve hours that would appall me if I felt I had to keep them up for a lifetime.

2. Just for today, I will be happy. This assumes that what Abraham Lincoln said is true, "that most folks are about as happy as they make up their minds to be." Happiness is from within—it is not a matter of externals.

3. Just for today, I will adjust myself to what is and not try to adjust everything to my own desires. I will take my family, my business and my life as they come and fit myself to them.

4. Just for today, I will take care of my body. I will exercise it, care for it, and nourish it, and not abuse it or neglect it, so that it will be a more perfect machine for my will.

5. Just for today, I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer all day. I will read something that requires effort, thought and concentration.

6. Just for today, I will exercise my soul in three ways, to wit: I will do somebody a good turn and not get found out; if anybody knows of it, it will not count. I will do at least two things I don't want to do. I will not show anyone that my feelings are hurt. They may be hurt, but today I will not show it.

7. Just for today, I will be agreeable. I will look as well as I can, dress as becomingly as possible, talk low, act courteously, be liberal with appreciation, criticize not one bit nor find fault with anything, and not try to regulate or improve anyone.

8. Just for today, I will have a program. I will write down just what I expect to do every hour. I will not follow it exactly, but I'll have it. It will save me from two pests—hurry and indecision.

9. Just for today, I will have a quiet half hour, all by myself, and relax. In this half hour some time I will think of God, so as to get a little more perspective to my life. I will read or recall some portion of the Bible and commune with God.

10. Just for today, I will be unafraid, especially I will not be afraid to be happy, to enjoy what is beautiful, to love, and to believe that those I love, love me.

Adapted from HUGH BATES DOBBS
By EVA NICHOLS DYE

On page 24 of this issue appears the first installment of an article by James A. Crain, entitled "A Program of Social Education for the Adult Church." We have asked Mr. Crain to forecast for readers of WORLD CALL the sort of educational program that is likely to emerge from the restudy of the adult needs of the church now being made by various religious agencies. In the installment presented in this issue Mr. Crain pictures an adult church organized as a sort of people's university of religion, giving basic courses in Christian principles and a wide variety of interest courses. He

also gives considerable attention to the social education task of the pulpit and the mid-week service. A second article will deal more fully with practical projects and field work.

Free Index

Write for your copy of the index of WORLD CALL for the year 1934. It has cross references and will be valuable for the preparation of programs and other research work. Bound volumes of the magazine may be secured for \$3.50, and should be in every church library.

Honor Roll for World Call

Last year great interest was shown in our Honor Roll of the churches which had sent in twenty or more subscriptions to WORLD CALL during the year. In our March issue we will again publish such a list. It will be interesting to note what changes have taken place in the different classifications.

January 31, 1935, will mark the close of the special rate of \$1.00 per year for a subscription to WORLD CALL. Beginning February 1, it will be necessary to return to the \$1.25 rate for single subscriptions—5 or more sent at one time, however, will be received at the \$1.00 rate. The plan of giving a free subscription with every ten subscriptions sent in at one time, will be continued. Returns from the Christmas Crusade have been very gratifying, but it will be necessary to see that all expiring subscriptions are renewed and that many new ones are secured in order to maintain our present standing.

Race Relations Sunday

One of the great services of the Federal Council of Churches is carried on through its Department of Race Relations. This department has set aside February 10, 1935, as Race Relations Day. Such a day offers a wonderful opportunity to the pastors of our churches to inform their congregations upon the urgency of the race question and the responsibility of every Christian toward it. Christian groups will have to take the lead in making new approaches toward the race question and pastors and leaders must arouse this Christian activity. Race prejudice grows out of mistaken ideas of other peoples, misunderstanding and misinformation. Race Relations Day properly observed can break down much prejudice by sane and correct information and a sympathetic understanding from the pulpits of the land. The Department of Race Relations will furnish helpful material for pulpit or group use upon request at five cents a leaflet. Write to this department, Federal Council of Churches, 105 East 22nd Street, New York City.

WORLD CALL

Rose Stephens Rains, *Office Editor*

L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey
C. E. Lemmon

Mrs. W. F. Rothenburger

H. O. Pritchard
Edgar De Witt Jones

James A. Crain

VOLUME XVII

FEBRUARY, 1935

NUMBER 2

The Right to Lynch Challenged

THE nation stood appalled when a few days before Christmas a mob burned a courthouse in Tennessee because their right to lynch a Negro was challenged by an upright judge and a courageous company of militia. The Negro, whose guilt was so far in doubt as to cause a jury to disagree, fortunately escaped. We rejoice in this further evidence that Southern justice and fair play are not dead, and that in the South there are men of conviction who will even defy that most dreadful disease of crowds, the lynching mania, to see that citizens of color shall have their right to a fair trial and the protection of the law. A wide multiplication of such competence and courage of local officials in the enforcement of the law will be encouraged by the pending Federal anti-lynching law.

Unemployment Rising

SOMETHING drastically different and new must be done to eliminate unemployment in this country. In spite of the Government program of shorter hours and a minimum wage, there are now more people unemployed than at this time last year. The last issue of the American Federation of Labor monthly figures gives 10,671,000 as the number of unemployed, which is 549,000 greater than at the same time last year. This increase of more than a half million is an ominous sign. It is further complicated by an increase in the number of those on relief of more than five millions, with the cost of relief doubled over what it was a year ago. . . . There is in all these figures plain evidence that the Roosevelt program for recovery, drastic as it has been thought to be, does not go far enough. While it may not yet be said to have utterly failed, it certainly is a long way from success. Further decided reductions in hours of labor are needed if many of these ten millions of unemployed are to find work. The public works program must be definitely expanded. Sharp increases in the upper brackets of income taxes is one way of meeting the added expense. The continued strike of capital indicates that the Government must enter the field of banking, probably by making the Federal Reserve into a system of central banks. Blind men who cry "regimentation" will never see that a disease which rugged individualism took years to create may not be cured in a few short months, nor

by half measures like those which have hitherto been used. The failure of the economic system to respond to the measures already used is an indication of how deathly is the sickness from which our acquisitive society is suffering. We may just as well steel ourselves to an entirely new regimen, and we had better do it now, before another collapse endangers our very existence.

Supreme Court Unanimously Errs

THE Supreme Court of the United States on December 3 unanimously ruled against two Methodist students of the University of California who refused to take military drill because it violated their constitutional right to refuse military service on grounds of conscience, because it was in conflict with actions of the general conference of their church, and because it was in violation of the Pact of Paris. The Court said that . . . "The privilege of the native-born conscientious objector to avoid bearing arms comes not from the Constitution but from acts of Congress. That body may grant or withhold the exemption as it sees fit; and if it be withheld, the native-born conscientious objector cannot successfully assert the privilege. No other conclusion is compatible with the well-nigh limitless extent of the war powers as above illustrated, which include, by necessary implication, the power, in the last extremity, to compel the armed service of any citizen in the land, without regard to his objections or his views in respect of the justice or morality of the particular war or of war in general." From this it appears that the statement of C. C. Morrison before the National Conference of the Churches on World Peace is right. He maintained that the church has worried entirely too much about the legality of its position in the state, that the early church frankly accepted a position outside the law, and that we have no right to purchase legality at the expense of the essential Christian message. In the light of this decision, the duty of the Christian appears clear. We are not concerned whether refusal to take military drill is legal or not. Refusal to drill is Christian. Military drill is wrong. Let the learned men whose business it is to write and interpret law prepare to change the law. This is not the first time that law and the Christian conscience have come into open conflict. Eventually, though often through great suffering, conscience always wins. It will win again.

Negro Leader Retires

AS WE approach Race Relations Sunday, which comes this year on February tenth, we call attention to the distinguished record of Dr. Robert R. Moton, who is soon to retire from the principalship of the famous Tuskegee Institute. Dr. Moton, who has for years ably directed this largest educational institution in the world for Negroes, has proved an able successor to Booker T. Washington in that capacity. A quiet man, he was the confidante of presidents and the especial friend of the Hoover administration. He represented the more conservative leadership among his race, stressing "improvement" instead of "rights," patiently enduring manifold wrongs while he worked on toward economic and cultural freedom. Yet he had courage, as was shown in 1930 when he resisted powerful pressure from Washington to secure his endorsement of the racially prejudiced Judge John J. Parker who was then being unsuccessfully put forth for a seat on the Supreme Court. Under his leadership the radicals and the conservatives among the Negro people have discovered a new basis of cooperation.

London Fog

THE other night half of Britain fumbled its way home in what was, even for England, a pea-soup fog of more than ordinary consistency. Conductors were forced to leave their busses and street cars and lead them along with torches. Wealthy West End residents, returning home from parties, walked in front of their automobiles and showed their chauffeurs the way to go home. This is a parable. In a time of confusion like the present, when nobody can see very far ahead, it is time to go slowly; for men, not machines or profits, to take the lead. There is a time for caution, for bridling our headlong machines, for men to prove that they are men. Today is such a time.

A Year of Repeal

DURING the first year of repeal, the American public spent three billions of dollars for legal liquor. This was in addition to the hundreds of millions which still continue to be spent for the bootleg product. From these federal figures it is plain to see that the consumption of liquor has enormously increased. The wildest of biased estimates of the amount spent for illegal drink before the repeal of prohibition did not equal this total. Thus another of the arguments for repeal falls under the condemnation of truth. If further evidence were required, we have only to look at the sharp increase in the number of deaths from automobile accidents in every part of America where repeal has become a reality. Thus the picture is gradually becoming complete of a gullible country, caught in the throes of an economic depression and a post-war crime wave, believing the specious promises of profit-hungry advertisers and office-hungry politicians, repealing prohibition in order to save taxes and to save its youth,

throwing open the door to the mother of crime in order to promote respect for law, and now waking up to the working of the immutable, non-repealable moral law. With liquor sold in every drug store, with advertising pointed cleverly toward the woman drinker, with all the bars down and a vicious and soul-destroying traffic firmly fastened in the meshes of habit, our last estate is worse than our first. We repeat our prediction of a year ago that within a decade we shall have some form of rigid national prohibitory control of this indefensible, demoralizing traffic.

In Peace and in War

ALTHOUGH the aged men who sit on the Supreme Court have recently ruled that the government has "the power in the last extremity to compel the armed service of any citizen in the land, without regard to his objections or his views in respect to the justice or the morality of the particular war or of war in general" there are many signs that the Christian people of America do not agree. One of the most inspiring which has come to our attention in recent months is the action of the young people's department of the West Boulevard Christian Church of Cleveland, who on their own initiative said:

"Whereas, The 1934 International Convention of the Disciples of Christ passed a resolution disassociating our church from war and proclaiming the intention of the church never again to bless another war and approved the stand of a conscientious objector, and

"Whereas, Our own study of war literature, including the Nye investigation, indicates that war is just an international racket to enrich armament makers,

"Be It Resolved, That the Young People's Department of the West Boulevard Christian Church of Cleveland, Ohio, heartily approve the action of our International Convention and pledge ourselves to unremitting loyalty to the noble ideal of our church.

"Be It Furthermore Resolved, That we personally disassociate ourselves forever from war as a means of settling disputes. We cannot follow Jesus and lift up arms against our fellow men. We choose Jesus and will follow him in peace and in war."

A Correction

RECENTLY we published on what we considered adequate authority the statement that while Negro soldiers have given their lives for America in every war that this country has ever fought, they may not be buried in Arlington National Cemetery. We have now learned that we were partly mistaken. Negro soldiers are buried in Arlington, but their bodies are segregated from those of their white comrades in a separate section. For the error we are glad to make such amends as we can by publishing this correction. We cannot refrain, however, from pointing out that the main point of the editorial stands: That white racial prejudice pursues the Negro, even though he may give "the last full measure of devotion" by laying down his life for his country, right down to the grave and even there lays upon him the stigma of separateness and inferiority. For asserting that this is eternally wrong, that race prejudice is born of the devil and is unworthy of a Christian, we have no apologies to make.

We've a Story to Tell

By I. J. CAHILL*

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CHRISTIANITY is good news. Its method is preaching. Its agent is a herald. Its message is a story of love from God and good will among men. Its urge is the overflow of a glowing heart. The church was born with a gift of tongues. She cannot but speak the things she has seen and heard. The church's story is an evangel. She has good news for all people. If she ceases to evangelize she forfeits her charter as a church of the Christ who called her into being and gave her a royal commission as a divine ambassador to scattered and lost children of God.

That commission is twofold, to enlist men in the Way and to train them in the character and conduct that afford fullness of life. These are the two halves of the great commission. The present season of the year is the climax of the program of enlistment. The work of training is perennial.

The work of enlistment is promoted by testimony and persuasion. Testimony does not argue. It proclaims. It does not investigate. It testifies the result of an investigation already done. It has tasted of the Lord and seen that he is good. This testifying assumes that the needs of people are known and that those needs can be met in Christ. This assumption is not contrary to the scientific spirit of inquiry. To be enduring it builds on convictions which have been established by such inquiry. There is no substitute for solid convictions based on

sound thinking and reasoned conclusions. But when these are once established the immediate work of enlistment moves with greater momentum by proclaiming rather than by proving the good news. This testifying moves with a swing and assurance that cannot wait. Today is the day. Action is called for. Decision must be made.

The real soul winner will stop short of indulging the human love of dominance. He will avoid compulsion. He will assert no exclusive claims of power to forgive sins. Salvation is not in his philosophy or in his institution. It is in Christ. Persuasion becomes him more than compulsion; joy in the truth more than

bigotry or egotism. Contagion is mightier than logic in the process of soul winning and of soul transforming.

The work of training disciples "to observe all the commands" is a slow, tedious process. It calls for patience, skill, resourcefulness, but justifies the cost for it is by this means that "Christ is formed in you." With this high objective in mind the wisdom of sane means of persuasion stands out. Men cannot be rushed into a vital, warm, enduring acceptance of the Way. A basis of conviction, presented with sanity and warmth of affection comports with the objective sought, which is likeness to Christ; and with the nature of the human soul we seek to transform.

There is place for enthusiasm. There is more than place for it, there is necessity. Without enthusiasm there is no contagion, and finest spiritual results are born of contagion. There is place for emotion, but there are to be no tricks of the psychological shyster here. Emotion belongs in the preacher—under control—and is to be kept there. It is not to be set off as an explosion in the trusting hearer. Emotion in spir-

itual processes is what a catalyzer is in chemistry. It accelerates the process of change in other elements without itself being affected. Wholesome emotion, wisely and honestly used may quicken perception and crystallize purpose. It has no business in the hands of a charlatan.

For the present at least the preaching of New Testament simplicities that stirred whole communities a hundred years

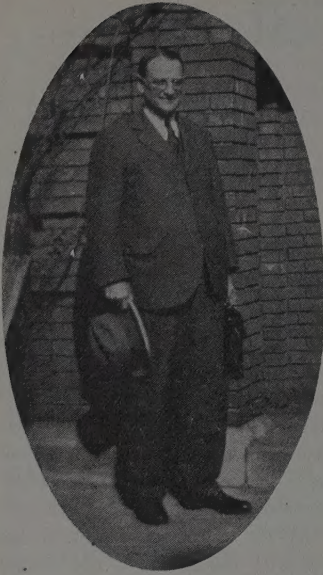
ago does not bring the same response as once it did. The reason is not necessarily that the preaching is less effective or that religion has lost its appeal. It just is not new or startling any more. Present-day psychology has arrived at a position in reference to the process of conversion that accords with the New Testament cases of conversion.

But there is still need of great convictions concerning real living and there is power in their presentation.

O thou church which bringest good tidings, get thee up into the high mountain. Lift up thy voice with strength. Lift it up, be not afraid; say unto the men of all the world, Behold your God.



*Vice-president U. C. M. S.



S. J. Corey

Some Changes During Thirty Years

By STEPHEN JARED COREY*

THIRTY years ago I spent January and February with Archibald McLean in foreign missionary rallies, preliminary to my service with the Foreign Christian Missionary Society which began in July, 1905.

I am writing down just a few significant developments. I write of the foreign work, because twenty-six of my thirty years have been devoted to that cause.

Some Heartening Gains

In the issue of the *Missionary Intelligencer* bearing the news of my appointment as a secretary and in the *Missionary Tidings* of the same date, were statements which throw light on the progress of the cause during these three decades. The Foreign Christian Missionary Society and the Christian Woman's Board of Missions reported that year a combined amount of \$247,000 going from America into the foreign work abroad, and 189 missionaries on the fields. It is a strange coincidence that for this present missionary year the United Christian Missionary Society is sending \$246,000 to the mission fields and has 190 missionaries on the staff. We are spending \$1,000 less and have one more missionary than then. A cursory glance at these facts might bring discouragement if one did not know that all the advance in foreign missionary work does not center around missionaries and the expenditure of money, great as these factors are. We can put over against these figures some startling advances to be credited to the thirty years. The two societies in 1905 reported a combined native staff of 450, while this year's *Year Book* puts the number at 2,449. The total amount raised on the mission field that year was a little over \$60,000 while this year our native constituency put into the work \$325,897.09. This is more than we send

from America. The total membership of the churches in mission lands thirty years ago was under 10,000, while today it is more than 62,000. Then there were a few over 3,000 in the schools abroad and now there are 17,573. Sixty thousand were treated in the hospitals that year while 460,000 were treated this last year.

Tools for the Workers

Another interesting item in the *Missionary Intelligencer* of 1905 was the statement that R. A. Long had just given \$5,000 toward the beginning of a girls' school in Tokyo, Japan.

When Mr. Long gave his first gift toward the school which now has equipment valued at more than \$100,000 there were few buildings in any of the mission lands. There were a small number of modest chapels. The few little schools were conducted for the most part in small rented buildings. There were only two or three hospitals throughout the world. Since that time the Million Dollar Campaign of the Foreign Society, the Men and Millions Movement and the Women's Jubilee have provided a great amount of worthy equipment throughout the mission fields both at home and abroad. It is interesting to note some of these, built within thirty years: The Margaret K. Long Girls' School, Tokyo,

with its worthy buildings and 500 students; the Boys' School on the same campus with two buildings and attendance of 400 and others throughout the world, such as the union schools in China including Nanking University, Ginling College for Women and Wuhu Boys' Academy; also our Girls' School at Nantungchow, China, the Girls' and Boys' Schools at Luchowfu and the Girls' School in Nanking. In India the two schools at Bilaspur, the two at Mungeli, the Boys'



Thirty years ago

School at Damoh, the Boys' High School at Harda (now taken over by the government), the fine schools in Pendra Road, at Kulpahar, the Bible training building and the Union High School at Jubbulpore; likewise the printing press at the same station. In the Philippines there are the three student dormitories and the Union Seminary. In South America we have the Union College at Buenos Aires and our fine school with equipment of more than \$100,000 at Asunción, Paraguay. The two schools and the orphanage in Mexico

*Just thirty years ago the beloved president of the United Society began his service. This article tells some of the progress made during a generation of missionary work.

have been built in recent years. The Union Seminary building in Puerto Rico, the Congo Christian Institute and many smaller schools in Africa have all developed since 1905. Besides these educational buildings and much other equipment we have the hospitals at Nanking, Chuchow, Luchowfu and Nantungchow, China; the exceptional hospital at Bilaspur, the ones at Mungeli and Damoh, the Tuberculosis Sanitarium at Pendra Road and others in India; three hospitals in the Philippine Islands, one at Batang on the Tibetan border and five in Africa, and in addition the three steamers built for this latter field since 1905.

All told, the foreign properties under the United Society now amount to an investment of more than three million dollars, three-fourths of which has been given and used within the last thirty years.

National Christians to the Front

A great change has come in the development of native leadership and the accepting of responsibilities by them—"devolution" as it is called. Many factors have entered into this rapid change: the rising tide of nationalism throughout the mission countries of the world, the passion for self-determination, the longing for leadership and the development of the indigenous churches. This does not mean that missionaries are not needed as much as before, but it does mean that just as rapidly as possible the nationals are assuming the leadership, which is right and proper. Although these are critical days in the need of the work, yet the day of the Christian national leader has come and we praise God for it. In all the fields and especially in lands like Japan, China, the Philippines, and even India, the work is either directed by councils equally divided between missionaries and nationals, or as is the case in Japan and the Philippines now, almost entirely guided by the nationals themselves. Thirty years ago the missionaries were necessarily responsible for almost everything in leadership, now in most fields they are helpers and associates with the nationals. The church is striking its roots deeper into the native soil and becoming naturalized, indigenous and a part of the real life of the people. It can no longer be looked upon as simply transplanted and foreign.

In Japan both our boys' and girls' schools are headed and staffed by Japanese. All three hospitals in the Philippines are conducted by Philippine doctors. The

presidents and the great majority of the staff of Nanking University and Ginling College are Chinese. In India, Latin America and Africa, so large a degree of national leadership has not been attained, but it is on the way.

The Jerusalem Conference in 1928 and the more recent survey of the Laymen's Inquiry have greatly emphasized the trend toward leadership for the nationals. Our own missions, especially in China and Japan, strongly pressed this need several years before any one of these made its pronouncements. We have profited greatly by it. It has stabilized and made secure the work through difficult days.

Cooperation

Thirty years ago cooperative work in the mission fields had hardly been thought of. Every religious body was digging a way independently as though it were alone responsible for the evangelization of the world. A great step toward cooperative work was the holding of the Edinburgh Conference in 1910. Then followed rapidly, under the leadership of Dr. John R. Mott and others, the organization of national Christian

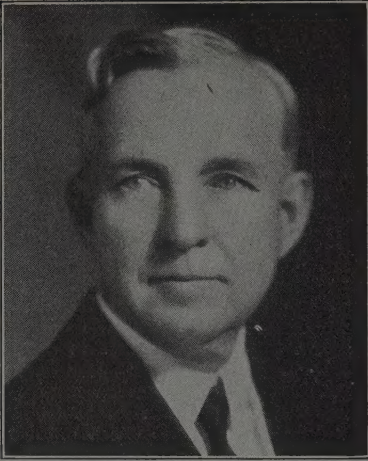


Missions Building

councils in almost every mission field, as well as in the home base countries. These groupings have dealt interdenominationally, interracially and internationally with the larger problems of missions. This task is so great and complicated that we are helpless without an effective cooperation. The Disciples had hardly a single piece of cooperative effort in 1905. We were not behind others, but union effort had not begun. When in 1906, F. E. Meigs of our China Mission secured the cooperation of the Presbyterian people and started a little union school, which after the Methodists joined in 1910, became the University of Nanking, there was criticism and even attack on the part of some that we should make any attempt at cooperation. But our missionary leaders have pressed steadily on and our people have come to rejoice in this phase of the work. The advance in this line has been remarkable and no phase of the work has been more encouraging. In the mission fields we have not only talked Christian unity, but we have demonstrated that we could work with other Christian people and they with us.

We have now twenty-five distinct pieces of union and cooperative work in mission lands. This is relatively inexpensive service and involves a trifle over ten per

(Continued on page 23.)



L. D. Anderson

As They Sat at Meat

A Fruitful and Unique Use of the Evangelistic Dinner Service

By L. D. ANDERSON*

FOR more than a decade thoughtful observers have witnessed a marked change in attitude and

The few moments spent in friendly visiting before going into the banquet room, followed by the half-hour of warm fellowship during the meal, seemed to attune all for the worship which followed.

Although somewhat shorter and less formal than the regular church service the dinner program was dignified, reverent and worshipful. The congregation remained at tables throughout. Following the dinner came a brief devotional period devoted to praise and prayer. Hymns were selected with care and all were encouraged to take part in the singing. Next came the sermon of about the usual length and distinctively evangelistic.

activity relating to evangelism on the part of those both within and without the church. Decreasing numbers of nonchurch folks attend religious services. Methods and motives of appeal formerly effective no longer suffice. Manifestly people will not believe in Him of whom they have not heard; nor will they unite with a church which they do not attend. Bringing those without into touch with the church is a major task. An effort in this direction on the part of the First Church of Fort Worth, Texas, led to the holding, from time to time through successive years, of evangelistic dinner services.

For several reasons it seemed inadvisable to ask those responding to the invitation to move to a common point in the banquet room. Hence the policy was adopted of requesting the congregation to remain seated during the invitation, and those desirous of responding were asked to stand as an indication of their desire. Those rising were promptly handed blank cards which, when they had resumed their seats, they were requested to fill out giving items of information needed for church office records.

Prior to the beginning of these experiments the week-night dinner service, which took the place of the older prayer meeting, had enjoyed increasing attendance and favor, until it became a vitally important factor in our church life. The conviction grew upon us that occasionally this service might profitably be made evangelistic. It was proposed that on these occasions members be urged to bring as dinner guests those whom they hoped might be won for Christ and the church. For this purpose guest tickets were furnished without charge. A group of our more faithful members were enlisted in the effort. As a rule they called upon the prospects in advance of the dinner date, explained frankly and fully the nature of the service, presented an invitation to attend as guests, and urged a surrender to the Christ and an enlistment in the church.

This unusual procedure, combined with the general atmosphere of the meeting, seemed to call for a type of invitation song different from that ordinarily used. Consecration or prayer songs have proved exceedingly effective. A prime favorite is:

"Have thine own way, Lord! Have thine own way!
Thou art the Potter; I am the clay.

Mould me and make me after thy will,
While I am waiting, yielded and still."

From the first the idea proved popular. Many members found pleasure in doing the visitation work; and considerable numbers of those visited accepted the invitations and came to the service. The preliminary visit furnished opportunity for beginning acquaintanceship; securing information as to the religious status or attitude of those visited; and for presenting the claims of Christ. At the appointed time hosts and hostesses were on hand to greet their guests upon arrival, introduce them to others and help them to feel at home.

At the close of the invitation the names of those responding were announced, and the method of their admission into the church stated. If a public confession of faith was in order it was taken in simple yet sincere fashion. Those who responded were usually asked to tarry at one side of the room after the benediction to give members an opportunity to meet and greet them and to enable them to become acquainted with each other.

Results in these adventures in evangelism have been gratifying. Whereas it had often come to pass at other week-night evangelistic meetings that very few, and sometimes no nonchurch folks were present; in our dinner services we have never failed to have a goodly number, and on some occasions well toward a

*Pastor, First Christian Church, Fort Worth, Texas.

hundred choice prospects have been assembled to hear the preached Word. Several times in these services over a score of people have responded to a single invitation. Indeed, our records show that many more responses have been secured at the one dinner service than in the five or six week-night services formerly conducted during special campaigns. After having used the plan for several years, with variations by way of adaptation and improvement, the following advantages seem worthy of special consideration:

First: The plan assures the presence of persons who may be won. If proper effort has been given to the preparation guests will be present in considerable numbers. Those attending usually come somewhat prepared for the gospel message and appeal by the interview with personal workers. Our experience indicates that the people take an invitation to a dinner service much more seriously than one to the usual kind of evangelistic service; and when engagements are made they are usually kept.

Second: The informal and highly social nature of this service facilitates the forming of acquaintanceships and the enrichment of fellowship. People get to know each other quickly and to enjoy each other's companionship greatly around the dinner table. Many splendid friendships have begun in this way. There is ample opportunity in the preliminary visit, and the association of the evening, to supply any information or make any suggestion to guests, which seems needed. Thus hindrances may be removed or helps provided.

Third: The simplicity of the dinner service, with its strictly devotional nature, seems to make it easier for guests to reach a decision and take action. Many have frankly said that they preferred responding in these, rather than in more formal church gatherings. Frequently family or fraternal groups stand together. Host or hostess may speak a whispered word of encouragement or exhortation, as the invitation is being pressed. The atmosphere seems to quicken spiritual impulses.

Fourth: The factors which aid in securing decisions also help in the assimilation of new members. Contacts are already established. Acquaintanceship is begun, and the new recruits have taken the initial steps in finding a place for themselves in the church life. Effort is made in the assignment of prospects to provide congenial groupings by taking into consideration age, calling, culture, taste and character. It is usually easy to follow up the initial efforts with such reinforcement as may seem wise.

Fifth: This method has the further advantage of providing opportunity for important helpfulness for all members of the church who have a mind to work. Manifestly the success of the plan depends primarily upon the faithfulness and efficiency of members. If they do not bring prospects to the dinner, failure is in-

evitable. However, many among us who have not attempted other forms of personal work have found both pleasure and profit in bringing guests to the dinner service. Sometimes children have helped with marked effectiveness.

The dinner evangelistic service is not suggested as a substitute for, but only a supplement to, other evangelistic activities. It does not promise a full and final solution of the church's evangelistic problems. There are probably congregations in which such services are neither desirable nor practicable. Not all church members will seek to bring prospects as guests; and not all who are invited will attend. However, many Christians are glad of an opportunity to help in this way to promote Christianity and a very large proportion of those invited will assent to both appeals. While constantly seeking to improve the technique of detailed procedure we of the First Church, Fort Worth, are convinced that the evangelistic dinner service is justified by its fruits. It is doubtful if the same effort will, by any other method, produce more certain or abundant fruitage. We believe with the Psalmist: "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him."

America Rejects Disarmament

BY THE time this appears in print the United States will be involved in a race of naval armaments with Japan. We will be told it is because the Japanese refused to retain the 5-5-3 naval ratio at the preliminary London conference. We will not be told the real reason, which was that the United States was unwilling to accept Japan's proposal to abolish aggressive naval weapons and reduce navies by one-half, this making a war across the Pacific impossible. The Roosevelt administration is apparently proceeding on the theory that the United States, with its superior wealth, can build warships fast enough to force Japan to retain the 5-5-3 ratio whether she wants to do so or not. Even the most conservative commentators view this policy with alarm. If history conveys any lesson, it teaches that such a race is the sure prelude to war. The people of the United States do not want such a war, and the time has come when we should say so in language which cannot possibly be misunderstood. However much we dislike the recent aggressions of Japan, we will not support the policy of using the American navy to dislodge Japan from China. A navy built on the principle of territorial defense is all we need. When the coming Congress meets to pass appropriations on the Vinson Naval Building Program, which Senator Nye characterizes as the "most vicious piece of legislation ever passed by Congress" let us register our protest in unmistakable terms where it will do the most good.



E. C. Cameron

"The Soul and the Soil"

Taking Stock of the Rural Church

By E. C. CAMERON*

THE fundamental problem of the rural church can be easily stated: A static church in a changed environment.

The methods of farming, stock-raising, clothing and feeding the family, transportation and communication have changed. All phases of rural life, educational, economic, social, and political have undergone transformations which would render them unintelligible to a pioneer family.

But the country church has remained about what it was fifty, seventy-five, even one hundred years ago. The building is still a one-room frame structure, suited only to a preaching service. The congregation "hires" an absentee, part-time minister. The program is largely made up of preaching once a month, a revival once a year, and a Sunday school studying matter which has as much relation to modern rural life as dinosaur production would have to live-stock raising.

There can be no denying that our rural churches have built the brotherhood, and they did it with the revival meeting. However, we must remember that the old-time revival was more than a religious service. It served the community as a newspaper, a lyceum, an entertainment, a concert and a matrimonial agency. The revival was an answer to the pioneer hunger for human contacts. It was "some place to go." It was eagerly awaited, and when lack of success seemed to indicate an early closing, an uncommonly large number of "penitents" could be counted on to encourage the preachers to continue.

Consider the changes the years have brought. Daily newspapers, magazines, libraries, radios, movies, good roads and fast travel—all of these compete with the revival for community interest. From a secular point of view we must admit that they are more attractive. In a recent meeting one of the older men was lamenting the small attendance. I merely recounted the above items which, in counterpart, were served to the pioneer community by the revival meeting. They largely account for small crowds at modern evangelistic services.

"Our Plea" itself is not attracting the attention it once enjoyed. The explanation is not flagging zeal on the part of preachers or a loss of interest in salva-

tion on the part of people. It is because of a changed spiritual background.

When the year 1800 dawned upon rapidly growing mid-continent settlements, salvation could be had in either of two ways: One could seek the "Hard Shell" Calvinist path, uncertain if "elected" to be saved or damned, but certain that it all had been settled even before the business of creating *terra firma* got seriously under way, and that conduct would alter in not one iota the predestined conclusion.

If that path seemed a little harsh and unyielding, one could go to a camp meeting and there partake of a concentrated emotional debauch calculated to woo the favor of a God whose Spirit could be gained only under ecstatic spells. The days were spent in howling, barking, jerking, singing and shouting, directed toward a God who was said to be unwilling to hear sinners, even though his Son had died to save them.

Our brethren began to preach a friendly God, a sympathetic Christ, an intelligible Book, and a reasonable Plan of Salvation. People had prayed and longed for such a program, but, like the group praying for the release of Peter, could hardly believe their prayers had been answered. "Our Plea" succeeded largely because conditions rendered it effective. But the remnants of "Hard Shell" Calvinism are fast disappearing, and the shouts of the camp meeting hosts are heard no more in the land. "Our Plea" has lost the background against which it showed up in such striking relief.

The local church is not the only example of a mal-adjusted rural religious institution. Our entire brotherhood life, so far as it concerns our American churches, is proceeding on outmoded lines. We created organizations at a time when new settlers were moving to new frontiers, and the main religious needs were evangelists and a "quick-breaking" (to borrow basket-ball phraseology) evangelism. Missionary societies to promote this program were formed.

Speaking in national terms, all this has changed. New settlements are being formed on carefully planned lines, and under controlled conditions. Free public lands have disappeared. The large family has been replaced by four people, and the birth rate still decreases. We can look for a stationary population by 1950.

Our entire brotherhood life ought to be readjusted

*Professor of Practical Theology, Graduate School of Religion, Butler University.

to meet the conditions of settled life. "Home Missions" and "State Missionary Societies" are misnomers in so far as they attempt to direct the normal life of a modern rural community. "State" and "National" evangelists are in most cases ineffective. All this machinery is a relic of pioneer days, and should be replaced by a program designed to promote a spiritual church life in a wholesome community setting.

Many of our pioneer leaders were critical of the revival meeting type of program even then. To quote Alexander Campbell: "He is a worthless shepherd who marks his lambs and turns them out into the forest to shift for themselves. As worthless he who gathers a few disciples, immerses them, and sets them adrift in the wilderness of sin. Such were not the apostles, the evangelists and first preachers of Christ. . . . They never left the new converts till they were able to take care of themselves. Some who call themselves evangelists in this our day more strikingly resemble the ostrich than the first preachers. The ostrich drops its egg in the sand, and leaves it to the sun and the sand—to heaven and earth, to take care of it; and then itinerates the desert. . . . Behold the picture! You galloping itinerants, see your prototype, and reform." Mr. Campbell strongly advocated pastoral care as the best way to build Christian character.

In the foregoing paragraphs I have sketched very briefly the pioneer environment in which our brotherhood plea, program and organizational life succeeded so wonderfully. I have also pointed out certain changes which render "ancient good uncouth." I now want to suggest four lines along which a readjusted rural church program of evangelism should be projected.

First: A larger recognition of the meaning of the statement so often made, "We are a New Testament People." "Our Plea" comprehended only that part of the New Testament which was necessary to show the inadequacy of fatalism and emotionalism as ways

of salvation. What we ordinarily designate as "The Gospel" really comprehends about three scenes from the life of Jesus: Baptism, the Confession by Peter, and the giving of the Great Commission; more of the Acts is included, but the Epistles are represented by very few sections. The gospel given by Jesus and preached by Paul and others was all-comprehending of every phase of human life, individual and collective. It was intended to form Christlike human beings, integrate them into Christian families, from these families build Christian communities, and then utilize these communities to establish the Kingdom of

God. In this kingdom all human relations now designated as social, economic, educational, political and religious were to be considered as a whole and projected and consummated on the basis of the Fatherhood of God and the brotherhood of man.

When I see the pitiful efforts of the naïve liberals who try to procure vital religion on a more or less humanistic basis I am more than ever convinced of the necessity of a brotherhood committed to a Kingdom of God program. The eternal debate indulged in

by some of us as to whether or not we have any mission today, will be answered the very minute we are a New Testament people teaching and practicing the Christian way of life.

Second: Following the lead of Alexander Campbell who spoke the same conviction over a hundred years ago, many of us believe our rural churches could most effectively evangelize their communities by having located pastors. The steady, tactful, spiritual mingling of a godly man is the most effective long-range evangelism for any settled community.

Wherever one church is strong enough to support a minister, it should call one for life, and adequately establish him in the community. Where the churches are small, yet close together, the Pastoral Unity Plan will accomplish the same results. Many of the states are energetically pushing this idea; Indiana hopes to have at least one Pastoral Unity in each county by

(Continued on page 26.)



Little Flat Rock Church, Indiana

A New Approach to Evangelism

By EUGENE C. BEACH

EVANGELISM is imperative. The dynamic church is a soul-winning institution. It is not enough, as Stanley Jones says, to remain a little flock. We must, however, avoid the danger of overemphasis on numbers. The tragedy of our faith today is a vast army of nominal Christians who give lip service to a plan of salvation, but fail to live the Jesus way of life.

The true function of evangelism is to create the newborn men and women, the leaven that will leaven the whole lump. Men and women who, like Paul of old, will begin to turn our pagan world upside down. As Kagawa says, "The God of Jesus is the God of action." People who stay at home and read their Bibles and pray and meditate and do nothing for the poor who beg before their very doors—such people will find the God of Jesus unintelligible. To create Christians of action is the supreme test of evangelism.

This is a high goal. We do not claim to have reached it, but we have succeeded in discovering an approach to evangelism which offers hope in this direction. For several years now it has been the custom of our church to hold a School of Religion during the months of February and March. This is what is usually designated as a leadership training school. Our educational committee decided that it would be well to give the course "Evangelism and the Local Church," with the end in view of undergirding our Easter program. We planned to use a textbook dealing with methods of visitation evangelism. This type has been carried on successfully by the local congregation. With this in mind we secured a copy of Alfred L. Murry's book, *The Evangelistic Congregation*.

Imagine our surprise on enrollment night when the class met for assignment, to find them a unit in requesting a different approach. They were unanimous in requesting that we study the convictions that impel to evangelism rather than the methods of evangelism.

MANY times I have wondered why they made this choice. Was it because we were living in a confused and troubled world and they wanted to discover again for themselves that which makes life significant? Doubtless that was part of their thinking. But there was another reason. Soon they would be talking in a heart-to-heart fashion with a man who had lost his way, possibly his hope. They wanted to know what to say to a man like that in a time like this. To do

two things for that man, give him Jesus as an example of how to live under the compulsion of his saving love, and to show him the greatest cause to which he could give his life—the achievement of the Kingdom of God on earth.

Obviously it was necessary to select another textbook. At that time we used B. H. Bruner's book, *The Meaning of Church Membership*. For this course Lin D. Cartwright's new book *Evangelism of Today* would be helpful. Other valuable books used for reference material were *The Honor of the Church* by Charles R. Brown and *The Credentials of the Church* by Ozora S. Davis.

For two hours each Wednesday evening for six successive weeks the class seriously studied the convictions that impel to evangelism. Together we considered the ways God reveals himself to men, the purpose and work of the church, our great social hope, the Kingdom of God and Jesus as the supreme personality, the master of our lives. A great deal of material to cover in a brief course, but we did succeed in clarifying our thought on many basic ideas.

AT THE beginning of the second class period a group was appointed to prepare our Easter prospect list. This was of course augmented by the constituency roll which the minister is constantly bringing up to date. We succeeded in securing a most thorough approach to this phase of work because it was part of our school program. The list was not only longer than usual, but was composed of people who were seriously considering the claims of Christ. After the third class session we gave each Thursday evening until Easter to personal evangelism. With what a different spirit those "fishers of men" went out to win others. There was a confidence born of knowledge, a passion for souls born of faith and a will to work born out of the joy of their own Christian experience.

We had a great Easter ingathering. The power of this program has been cumulative. The new converts were not only converted, but were aware that they had given themselves to a great cause, the building of a Christlike world. Those who did the personal work, because it was part of our school program, not only were better prepared, but have developed a lasting interest in their work. We have followed this program for several years now and our church is convinced that for us it is the most effective method of evangelism.

A ★ M ★ E ★ R ★ I ★ C ★ A

Help Us Make Peace

By T. H. FRASER

AS FRATERNAL delegate of the British churches to the International Convention at Des Moines, it was my good fortune to meet many men and women who were interested in world affairs.

I found among the young people that there was a genuine desire to talk about peace and to know the British attitude toward this important question. I think therefore that I could not do better than to use this opportunity to write about world peace.

In Great Britain there are several peace societies, each one emphasizing a particular phase of peace. Fortunately these societies are not working in water-tight compartments, but are working harmoniously together. Perhaps the largest society is the League of Nations Union, so named not because it has any official position but because it seeks to educate the people in all that the League of Nations stands for.

The League at the present time is somewhat under a cloud because of its failure to arrive at a decision upon disarmament, in spite of the fact that all nations that signed the Peace Treaty promised each other to reduce and limit armaments. Our opponents, the war mongers, are making the most of it. The question has been raised in our country as well as in others, viz., "Shall the League be dissolved?" Before we answer that another question has to be asked, viz., "Is there a better way of building up a peacefully ordered world than by means of the League?" War has proved a failure to secure peace. Diplomacy has not been able to prevent war. Standing aloof will not secure peace. Your country was out of the area of action in 1917, yet had by the force of events to come into the World War. Security pacts and treaties have been broken. After examining the whole position I know of no other means of maintaining peace than by the collective guarantee of all nations to keep peace by substituting law for force in all disputes. The League provides all neces-



T. H. Fraser, fraternal delegate to the Des Moines convention, is widely influential in the peace movement in Great Britain. He was deeply gratified to find so much interest in peace in our churches here. This "Message to Youth" was written on the high seas on his way home to London. Mr. Fraser will be one of those who will welcome the World Convention goers of 1935 when they reach Leicester next August.

sary facilities for bringing all nations together to discuss differences and to enter into honorable settlements. Notwithstanding its known imperfections, the League has accomplished much good and it has certainly limited the power of the god of war.

It is said that wars are necessary and maintain the high standard of courage and grit of a nation, that if there were no wars we would get soft and be lacking in manhood. That is all the most utter nonsense. We have only to read the daily papers to realize that every day great acts of courage and heroism are performed. A coal mine disaster, a flood, the sinking of a ship, all tell of brave men who are ready to die to save their fellow-men. Not only under stress of excitement but deliberately men go up in untried experimental aeroplanes, go into the stratosphere and down into the depths of the sea. It does not need a war to tune up manhood or test courage. Our men and youth are

all right. It is war that is all wrong and robs a nation of the flower of its manhood.

People say that war has always existed and human nature being always the same, wars will still exist. I entirely disagree. Slavery always existed until the 19th century, but the conscience of mankind realized the hideousness of slavery as never before and slavery has almost vanished. Men believed slavery natural, the will of God and supported by Bible precedent. They do not think that way today. Human nature does change and today man's conscience has been awakened against the wrongness of war. Here is our golden opportunity, not only for wise statesmanship but for the youth of all countries to work for peace and good will with such an intensity that their efforts will be felt in the councils of rulers.

War is not inevitable. Men used to say that pestilence and famine were inevitable, that nothing could be done because it was the hand of God. They were

(Continued on page 20.)

Dr. Wei Hsioh-ren

By EDWIN MARX

DURING his undergraduate days in the University of Nanking, Dr. Wei Hsioh-ren (Stephen Wei to American friends) was so outstanding a student that on his graduation I attempted to secure him as a teacher for the English department. But I immediately discovered that two other departments in the university, that of mathematics and that of physics, were also each trying to obtain him for the same reason—because he was their most brilliant student. This is characteristic of the man. He is many-sided and whatever he essays to do, he seems to do faultlessly.

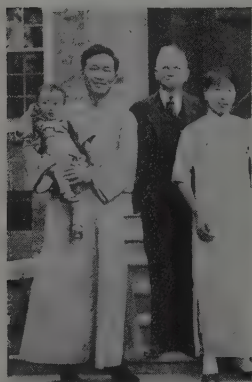
In his undergraduate days he was a champion inter-collegiate debater, a leader in Christian work and also in student patriotic activities in the stirring days from 1919 to 1922. In the latter year he was a delegate to the Christian Students' World Federation meeting in Peiping.

In 1923 he was granted a Rockefeller Foundation fellowship for study in America. He made a brilliant record and won his doctorate at the University of Chicago. Declining the offer of an instructorship there, he returned to his *alma mater* in Nanking, where he has served as registrar, and is now professor of physics and dean of the College of Science. Under his leader-

ship, the college and his department in it have developed into one of the most complete and efficient in the entire country.

Besides his heavy academic and administrative duties he seems always to have time for sympathetic and helpful attention to other interests. He is a mainstay of our Drum Tower Church, of which he is a member. He is a member of the board of directors of several of our mission schools and is always included on various mission committees. All of these organizations lean heavily on his judgment and leadership. He is frequently in demand as a speaker for special occasions and also as an interpreter, when one is required, because of his perfect grasp of both English and Chinese and on account of his magnetic delivery.

In his manners, Dr. Wei is graciousness personified. His demeanor is always earnest, yet cheerful and courteous. I have never observed him displaying impatience or uttering an ungracious word. The same may be said of Mrs. Wei, who is a graduate of Ginling College and who before their marriage was a teacher in one of our mission schools. They have four charming children.



Wei Hsioh-Ren, wife and baby with C. M. Yocum

What I Owe to Christ

By WEI HSIOH-REN*

THIRTY years ago Nanking was an important silk center. Buyers came from all parts of the country, including Tibet and Mongolia, to buy the silk, especially satin and tapestry. There were about

ten thousand looms, and more than one hundred thousand people depended on these for their living. The business was carried on by families. Each family owned one or more looms. The men did the weaving, the women the spinning and cooking. The people in general were contented and the business was handed down from generation to generation.

To one of these silk-weaving families I was born.

My grandparents, parents, uncles and aunts all worked together and owned six or seven looms. Business was prosperous. Life was simple and we were happy. Being the first son of my generation, I was naturally a favorite, and in the natural course of events would certainly take up my father's trade.

But when I was three years old my father died of cholera, and the year following my grandfather passed away, leaving my uncle alone in charge of the family. He was so upset by the sudden changes and by his increased responsibility that his health was undermined. He fell ill repeatedly, and our business had to depend more and more on employed labor. At that time a silk dealer, Tsiang Sih-chao who sold satin for us, became one of my uncle's best friends. Mr. Tsiang was an earnest Christian, a member of the Drum Tower Church. He often invited my uncle to go with him to

*See biographical sketch preceding.

attend preaching services. At first he was not interested but Mr. Tsiang kept on inviting him. Whenever they went together to South City to sell satin and passed by a church, Mr. Tsiang would complain of feeling tired and would propose that they stop at the church and rest. Then he would use the opportunity to ask the pastor to talk to my uncle. Thus the latter was gradually won to Christ.

One of the first effects of my uncle's accepting Christ was his sending us children to school. I had a sister a year older than myself. My uncle had to support us, together with our widowed mother and his own family. Times were hard for him. The natural thing for him to have done would have been to make me an apprentice of the silk trade, and set my sister to spinning. Even our mother at first did not approve of our education and insisted on taking us out of school after we had entered. But she was persuaded by another Christian friend of our family to let us continue. It was due to a long period of sacrifice and hard work of both my mother and my uncle that Sister and I could have a modern education. Many a time Uncle was advised to stop our schooling, and many, many nights Mother had to burn midnight oil in manual labor. She died before I finished high school.

After I went to college I was able to work my way. My uncle's business improved, because his Christian methods of dealing attracted many people to him. At present five of us, my sister, three cousins, and myself are graduates of Christian colleges and universities. We owe all these advantages to Christ, who sent his servant to bring the gospel to our family.

To Christ I owe the most enriching friendships of my life.

I have always been more or less matter-of-fact. What has influenced me far more than formal religious instruction and church services, has been my contacts with Christian men and women. I wish to mention a few of these in particular. Foremost among them was Miss Grace Taylor, my English teacher in high school, who first led me to appreciate the Christian life. Her high standards, faithful work and Christian spirit influenced many students. A further profound influence in my life has been exerted by Mr. and Mrs. Guy W. Sarvis, in whose home my religious life started. To me, even today, Mr. Sarvis stands for justice plus mercy, and Mrs. Sarvis for Christian service plus motherly love. To Edwin Marx, my English teacher in college, I owe much of my scholastic training, but his greatest influence for me was the spirit he displayed, in willingly giving up his position in the university for which he was specially fitted, to answer the call of the mission to the difficult task of mission administration. One more whom I must mention is M. Searle Bates, with whom I have been closely associated and in whom I see a true, well-rounded Christian life. My life has

been significantly moulded by the living examples of these and numerous other Christian leaders.

To Christ I owe a new conception of life's aims and problems.

I believe that his way of life is superior to all others. "Who sinned, this man or his parents, that he was born blind?" In his answer to this question, Jesus revealed that suffering is not a punishment sent from on high to appease offended deity. We are not to regard ourselves either as helpless victims or objects of self-pity, but are to use our obstacles and even our misfortunes as opportunities, and transform them into higher values. Through his victory over the terrific temptations of the forty wilderness days, Jesus showed the supremacy of spirit over material things—"Man does not live by bread alone." To his disciples striving for privilege and precedence, he taught the lesson of true greatness, that based on service. When his mother and his brothers misunderstood him, he proclaimed a deeper kinship, based not on blood but on doing the will of God—"Whosoever shall do the will of God, the same is my brother and sister and mother." These and other matchless teachings of Jesus offer to me a firm basis for faith in the highest and most satisfying kind of life.

Finally, beyond all temporal advantages, rewarding contacts and exalted ideals, I am indebted to Jesus just for himself; for his personality, his friendship, his "Lo, I am with you always."

"Not what, but whom I do believe;
That in my darkest hour of need
Hath comfort that no mortal creed
To mortal man can give.

"Not what, but whom.
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

"Not what I do believe,
But Whom!
Not What,
But Whom."

I am grateful to WORLD CALL for the opportunity to give this personal testimony, because I have long wished to let my friends know how much I owe to my mother, my uncle and his Christian friends, to the missionary representatives of the churches in America, and above all to Christ. As I have been benefited by the faith and good works of others, I am convinced that any Christlike deed we perform, any Christian message we send forth, and any investment we make in a Christlike endeavor will be transformed into something nobler and finer, either in an individual person, a group or the whole of humanity.

Editor Enters Peace Work

By I. J. CAHILL

IT IS an ill wind that blows nobody good. Declining missionary offerings drove Harold E. Fey from the Philippines just when WORLD CALL was looking for an editor to carry on the work so splendidly begun by W. R. Warren and continued by Miss Bess White. There was a depression in those days and the WORLD CALL committee was low in its mind when lo! the storm swept in Mr. Fey on July 1, 1932, and the worries of the committee were ended.

But the Fellowship of Reconciliation summoned him to become its executive secretary and persuaded him to undertake the leadership in that movement of Christians for world peace and he tendered his resignation to assume his new duties January 1, 1935. This movement grew out of the missionary enterprise, not directly or by conscious planning. It is one of the by-products, a repercussion to the "sending" lands of the gospel of good will which we preach. Early in the World War a group of missionary leaders met in England and formed a fellowship opposed to war. Henry T. Hodgkin, a missionary leader of the Friends church, visited America and a similar group was formed here. Today the fellowship has reached a score of countries, its message of "the better way" usually being carried by a missionary leader.

It is to this work Mr. Fey goes, projecting his life-long interest in spreading the gospel along the line of realized good will among the nations.

WORLD CALL has benefited greatly from his service. His background as pastor, missionary, educator and student of social affairs afforded a rich equipment for this work.

The scope of the magazine calls for just such wide experience and comprehensive ability. In a complex age like ours everything affects everything. No single-track mind suffices for leadership. Christianity affects the life that now is from a score of angles and Mr. Fey's background of training and experience well fitted him for the great service he has rendered.



Harold Edward Fey

Under his management the circulation of the magazine increased more than 40 per cent, while the country was passing through the worst financial stringency in fifty years. This fact is eloquent testimony to his devotion and ability.

Mr. Fey endeared himself to his associates by his earnestness, ability and modesty. His achievements as editor and chief of staff and his messages from platforms in all parts of the country earned for him the esteem and confidence of the brotherhood.

His zeal for a better society is a steady driving power in his life. Indeed it is this passion which has probably been the determining factor in taking him to the Fellowship

of Reconciliation. But this attitude is not something apart from or opposed to a religion of personal redemption. In his thinking redeemed persons are bound to consecrate their powers of heart and mind and purse, their skills in art and engineering and science to the betterment of men, to the transmuting of material resources, inventive ingenuity and intellectual attainment into spiritual values and forces to make this world a very garden of God.

A recent writer has called attention to the fact that in the Black Forest in Germany there is a spot where forty-two paths meet and says that Christianity is in just such a place now. There is need for informed men and women to make the contact on each one of these paths in the world's life. It is to such a ministry Mr. Fey goes.

WORLD CALL committee, the boards and societies responsible for its maintenance, and its entire constituency give him up with deep and sincere regret. He goes to the new task, which lured him by reason of its opportunity to work directly for a world of peace, with the hearty good wishes of all. Since we must lose him from this specific work we shall have joy and fellowship with him in his new task. We may be allowed some pride in giving such a worker to such a cause.



If I Were Black

By LEILA AVERY ROTHENBURGER*

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A VERY alert and widely read gentleman who happened to be a Pullman porter told me that he would hate to be a white man. His reason, stated without trace of rancor, was that while the Negro has a hard time physically and economically he does not in addition have to battle his own meanness. It was an evaluation of the relative spiritual calibers of two races.

Figuratively speaking, I had to put that statement into my pipe and smoke it. After due deliberation I have concluded that it was the Pullman porter way of saying what Archibald Rutledge said in another way concerning the black race, "Their feet may trudge but their souls are winged."

About four years ago I listened in on a Christian Endeavor group as it discussed the question, "Would you rather be born black or blind?" Concentric circles of thought produced by that incident are still widening in my brain. If I were black? Trying to fit into this mood I have read books, searched tables of figures, listened to speakers white and black, made a seminar journey into the Southland and repeatedly have found myself submerged in a sea of discouraging items and facts.

Many of these facts the whites need to know that they may understand how underprivileged the Negro is physically, economically and culturally. But when all such facts have been presented, I am inclined to think that, if I were black, it would not be these handicaps that would concern me most. They would no doubt worry me but they would not crush my heart. The thing that would be that which is made vocal for us in Countee Cullen's poem, "In Baltimore," in which he tells of the chilling blight of racial hatred as it falls upon the heart of an erstwhile happy lad of eight. It is this downright meanness, passed on to child from parent, that I should not be able to endure unless indeed my soul had wings.

I AM the wife of a minister, belong to the so-called middle class, university trained, and I am rearing a family. Suppose my skin were black. How would the picture change? As a family we would sink in the scale of living. We would be forced to move into a neighborhood much less desirable. Economically we would sink to the verge of poverty. If my children were to continue their education I would have to join my husband as a wage earner. Culturally we would

be cut off from practically every fine feature of advancement and entertainment that the city offers other than the public library.

I begin to list Negro families I know in which the parents are trained folk—doctors, teachers, religious workers; people whose positions are indicative of their character and preparation.

The first is a dentist who maintains a home comparable, in this case even as to location, to mine. Recently during the illness of the little child in that home, the mother, unable to leave, telephoned to the nearest grocery, explained the situation and asked that certain much-needed articles be delivered at her door. The grocer refused. The delivery boy, touched by sympathy, surreptitiously took the things to the mother.

Next Miss X comes to mind. She, too, is a university graduate and a high school teacher. When "Green Pastures" was booked to appear in my city, the theater sent letters to all high school teachers urging them to see this remarkable play by an all-Negro cast. Unable to go herself but thinking the invitation sincere, Miss X notified a friend who would want to see the play. This person ordered a ticket by mail and on the afternoon before the performance made a trip of one hundred twenty-five miles to the theater. At the door she was refused admittance because her ticket was for a part of the theater where a Negro might not venture and the limited section to which they were restricted was sold out. A member of the board of management of a large Y. W. C. A. and another high school teacher had the same experience. They were free to walk the streets while they meditated upon the land with liberty and justice for all.

DO YOU remember the thrill that was yours as a child when you rode on a merry-go-round; how you picked out the particular charger you desired to ride? The tantalizing music set your toes dancing. Pictures of lovely ladies whirled by so fast you could not tell which was the loveliest. It was hard to watch both the ladies and the horses. Would the thing never stop? Yet how short the time when your turn came! How you wished that nickels grew on bushes that you might ride and ride. Well, my third name is that borne by a little lad who gazed with shining eyes a long summer through. Why could not he ride? Rather than tell him his father took him along on a trip to New York. At Coney Island the ride went on and on until the pocketbook was cleaned of the last nickel, but whether the lad or the watching father enjoyed it more only

*Member of executive committee of U. C. M. S. and wife of W. F. Rothenburger, pastor Third Christian Church, Indianapolis.

the gods can tell. This father is a trained executive, head of an institution that is doing a most constructive work in community uplift. Judged by his training and what that training is doing for the civic body, his child should have every right that does mine. If I were black, it would be denials of a child's right to happiness that would give me the Pullman porter philosophy.

Speaking of the child brings to mind the case that runs the closest parallel with mine. It is a minister's home. Both parents are college trained and shepherding a large church. One of the children has defective eyesight. I can think of nothing that I as a mother would struggle so hard to keep for my child as that bit of precious vision. When the one class for the conservation of eyesight was opened this child was rejected because her skin is brown.

One intolerably hot day we sat cooling ourselves in one of the well-known chain drug stores. A Negro came in and, after purchasing and paying for several articles, asked for a soda. In a voice that could be heard by everyone present the clerk said, "If you want a soda you'll have to go outside to drink it."

I am not presenting an argument with reference to the policy of the drug store or the above-mentioned theater. We are dealing with this matter of meanness. If commercial concerns are going to pursue the segregation policy, why are they not decent enough to do it when it means the loss of money as well as of what they think is social status?

Not long ago the Federal Council of Churches put out a pamphlet entitled *Could This Happen in Your Community?* We studied the leaflet and found it all too easy to duplicate the instances of human meanness that the dominant race in our land shows to its minority groups. But why go on? Such a recital always irritates certain groups who either accuse one of being sentimental or fling back with, "Why don't you tell the good

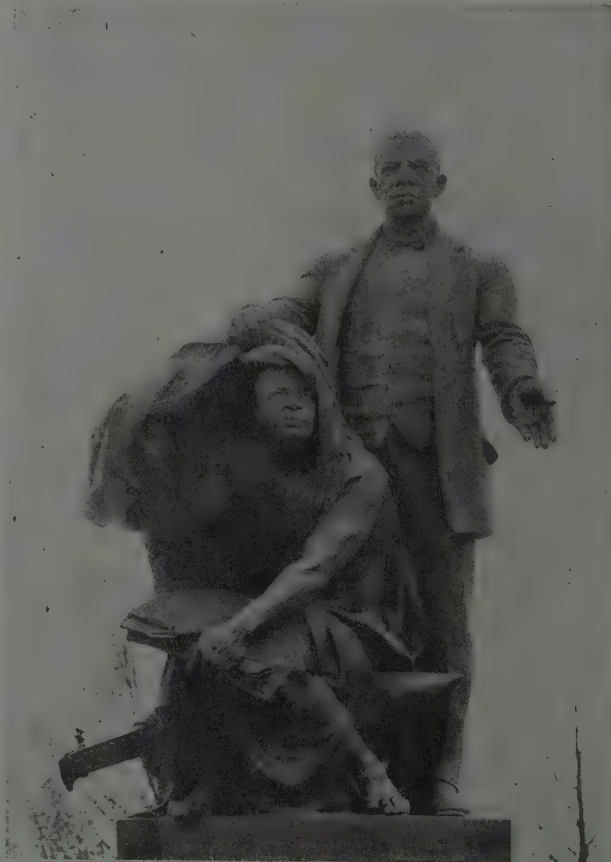
things the whites are doing?" The fine things done are blazed forth. If I were black I should try to talk about them more; being white I need to find where I am at fault.

I am concerned to know what I would do if day after day such things had to be faced. For a long time I halted between the pronouncements of two other gentlemen whom I might have quoted in preference to the Pullman porter. One of them is Dr. John Hope whose sensitive face comes to mind as he says, when speaking of a rebuff, "Such things are so common in our lives that they no longer cause resentment, only fatigue." The other is Dr. W. E. DuBois who, looking us squarely in the eyes, speaks in his beautiful, well-clipped English, "We grant you whites superiority in only one thing, the technique of personal insult."

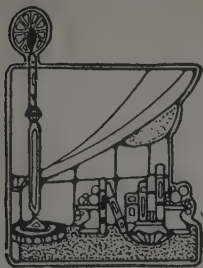
If I were black what would I think? Would I be able to show the world a face beautiful as an etching with suffering and weary patience? Or would I, with an assurance born of the knowledge that I was right, hurl the javelins of bitter truth? Or would I good-naturedly give thanks that I was not born into a race whose soul is mean? Since there are many more Pullman porters than there are John Hopes or Dr. DuBois, I surmise that, if I were black, I, too, would have the Pullman porter philosophy.

The term, "Pullman porter philosophy" is used not to indicate that this is the thinking of this group of public servants, but as summing up perchance the rank and file feelings of the tenth of our population who are dark of skin. Perhaps I should state that when I repeated this porter's sentence to a well-known Negro writer there came a sudden illumination of the face that told me this evaluation of the white race struck a responsive chord.

Is it true? Do I belong to a race whose soul is mean? Carrying in my mind's mirror the faces of a Hope, a DuBois, a Negro poet and a Pullman porter, I am not at ease.



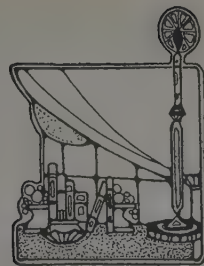
Statue of Booker T. Washington at Tuskegee, Alabama



Book Chat

The Browsing of One Parson

By C. E. LEMMON



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THE exigencies of the calendar make it necessary for this copy to be prepared during the final days of the old year and I am led to follow the reading experience of this one parson through the month of December—a sort of diary of books read and impressions gained.

Early in the month I had the pleasure of reading the volume of essays by W. R. Matthews, new dean of St. Paul's, London, *God and This Troubled World*. While these essays are somewhat miscellaneous they are very clearly and thoughtfully written. They mark the new dean as a man of letters as well as a man of the pulpit. If they lack a little of being as incisive as the writings of his famous predecessor, Dean Inge, they make up for it in a broader human sympathy and a less aristocratic concept of human nature.

The Religious Book Club selection for December was *Realistic Theology* by Walter Marshall Horton of Oberlin. Harold L. Lunger of Akron is reviewing this able book in these columns. I have yet to miss reading a single one of Horton's books. *Who's Who* says that he was born in 1895 so he is reaching his fortieth birthday during the new year with at least five brilliant books to his credit. Few men can write with such enthusiasm and vitality, and none of his former books carry quite the same "punch" as this one. I must admit however to a little disappointment in the fact that Horton seems to have been bitten by the same pessimism that infects most of the realists of our day. Does not true realism see a little of the good along with the immensity of the bad?

Another of our young American leaders has published a good book during the month. I refer to *The Christian Fact and Modern Doubt* by George A. Buttrick. The difference between Buttrick and Horton is the difference between the pulpit and the classroom. They are about the same age (Buttrick three years the senior) both scholarly, literary and realistic in thought. Buttrick agrees with Horton in taking a rather realistic view of modern religion, sees and assesses the shortcomings of much of our modern liberalism, but being a preacher he has the corrective of his congregations, a sort of prophetic optimism that makes for a more hopeful outlook. Buttrick's style is full and rich—sometimes a little too much so for clearness of thought—and his mind moves across the scene with imagination and vigor. Our American readers might like to

compare him with Dean Matthews rather than with Horton. The American preacher seems to be the equal if not the superior of the Englishman in his range of thought if single books by each may be taken for a judgment. The comeback on the part of the English would be that Buttrick is himself English born and English educated.

I sat down one day in a library to look through Albert Einstein's *The World as I See It* without much expectation of being interested. I ended up by reading the whole book through, conveniently skipping the four pages of explanation of the theory of relativity. This greatest of modern scientists will not give up liberalism without a protest. Listen to his Manifesto of March, 1933, directed to the German Academy. "As long as I have any choice, I will only stay in a country where political liberty, toleration and equality of all citizens before the law are the rule. Political liberty implies liberty to express one's political opinions orally and in writing, and a tolerant respect for any and every individual opinion." To read these moving pages, with simple comment on many phases of human experience, is to come into fellowship with a rarely beautiful and humble personality. Believing as I do that "the meek shall inherit the earth" I am of the opinion that Einstein will be remembered when the dictators are but meaningless names in the jargon of history.

America's Hour of Decision by Glenn Frank came my way just the other day and despite its tendency to be "preachy" it is an arresting work. Dr. Frank recognizes the necessities arising out of the national emergency for many of the recent acts of government but thinks that production should be encouraged rather than artificially reduced and that something should be done to strengthen the consuming end of the economic process. He is not very clear as to what can be done. His observations on the structure of government are particularly interesting. He thinks that we have confused democracy of representation with efficiency of administration. On the policy-making level he advocates an open democratic expression. The "cardinal strength of democracy is that it broadens the base of judgment upon which policy is built." On the administrative side he would provide special university training in public administration and on the third

(Continued on page 43.)

America, Help Us Make Peace

(Continued from page 13.)

inevitable until human intelligence discovered how to deal with them. Wars were inevitable so long as no method of peaceful settlement had been devised, but there is now a means of peaceful settlement through the League.

Wars, unlike earthquakes, are made by man. Wars do not have their origin in heaven, but in the greed, envy and hate of men. It falls to this generation to decide whether it will overcome this ancient and cursed barbarism. It has the power to do so if it will only take the trouble. Lethargy and apathy have killed many a righteous cause. For many of the ills of today Christians have themselves to blame because they have failed to use the powers God put within their reach.

To say armaments mean peace is to defy all the canons of common sense. Each nation says it must be stronger than the other, otherwise there is no security. This creates competition, which gets the nations nowhere, which engenders jealousy and bad blood and which crushes the taxpayer down to such an extent that the normal and peaceful pursuits are stultified. The many billions spent on armaments could be used in a thousand useful ways.

War must be abolished. There is an ardent and deep longing for peace. I thank God that a new spirit is slowly but surely creeping into the hearts of men. The old belief that there was something noble and glorious in war is disappearing.

Peace will not be obtained by talking. It has to be worked for if the old traditions and shibboleths are to be overcome. Let us have peace groups in every church. Appoint your best men and women

to office. Affiliate with some strong national or state peace society. If one does not exist, create one. Study the positions and facts closely by means of study circles. Get the subject of peace on the programs of guilds and kindred societies. Hold as many small meetings as you can. More good is done at the small meeting than the large, but arrange annually one large meeting with an outstanding speaker. Obtain the publicity of the press. Don't be too ready to form resolutions, but when you do, see that they are practical and not fantastic. In this work we must keep both feet on the earth. *Your chief work is education of the young.* Let your federal and local representatives know of your existence and that you are watching their attitude. In Great Britain we get into the schools and speak to the children. In our colleges and high schools there are branches of the League of Nations Union.

The enlistment of youth in the work of peace and international fellowship is imperative. Youth wants to make its contribution to the solution of present-day problems. There is the path of so-called glory, glamour and adventure of war and there is the adventure along the path of genuine peace and international understanding. Which will it be? We know the road our Master would take. Will you follow him along that same road with your feet shod with the sandals of peace?

It is admitted that arbitration is infinitely better than war, that grim, relentless giant whose arms are of steel and whose breath is poison gas. In the past America and Great Britain have led the world in law and arbitration. Can we not now give a further lead to the world and to youth and give it soon before further disaster overtakes the world?

Time is short. Let us work while it is yet day.

Fiftieth Anniversary of China Christian Mission

THE China Christian Mission is completing fifty years of service. In 1885 Dr. W. E. Macklin was appointed as a missionary, and arrived in China the following year. In honor of his long and efficient service, the Chinese Christians are raising funds for a new Drum Tower Memorial Church in Nanking.

In our own country, at Des Moines in October, the missionaries from all the foreign fields represented in the International Convention voted unanimously to join the Chinese Christians in this commemoration. They suggested that in honor of

fifty years of missionary service in China our offerings for foreign missions be increased so that the work, not only in China, but in all foreign fields, may be advanced another step toward normal.

The offerings for Foreign Missions Day, March 3, is a designated offering for the work on all the foreign fields. It is an opportunity for the churches in the homeland to join with the Chinese Christians and the churches of all our mission fields in celebration of this Fiftieth Anniversary of the China Christian Mission and to make a "plus offering" in honor of Dr. and Mrs. Macklin.

Teamwork in Education

By ROY G. ROSS*

DURING recent months we have heard much of educational coordination in our brotherhood.

We have learned that this organizationally would mean a close alignment of all national educational functions in a common organization. According to the actions taken by our last International Convention, this coordination will now be effected through an enlarged Division of Education of the United Christian Missionary Society which will soon become known as the United Society of Christian Missions and Education. This division will include the former departments of Religious Education, Missionary Education, and Missionary Organizations with some realignments of function. It will also mean the addition of departments of Social Education and Higher Education.

But these organizational changes will have significance only as they eventuate in an improved educational program for children, youth and adults. May we, therefore, dare to forecast some significant developments which the brotherhood has a right to expect from its newly authorized alignment.

I. Coherence and Sequence in Education

It has been said that the new relationships should make possible a brotherhood educational program built around great Christian objectives. This means not only unity of purpose but sequence and a "following through" of the educational processes. A few tangible symbols which should grow out of an enlarged Division of Education and Curriculum Committee might be the following:

1. A local church program for high school young people which addresses itself better to the task of preparing students for the critical research of early college years.

2. A "follow-up program" for conference students whereby the zeal and idealism of earlier years will be fortified and developed during college days.

3. A program of service to local campus religious agencies whereby this link in religious development can benefit by an exchange of experience in the meeting of student religious needs.

4. A program of intelligent conservation of college youth for the program of the church (a) through a wise local church use of college and university graduates, and conservation of their loyalty and leadership capacity, and (b) through leadership training for lay religious leadership.

The religious education program of the church should be viewed as one program, comprehending

Nursery, Sunday School, Vacation Church School, Week Day Church School, Young People's Conferences, Leadership Training Activities, Student Religious Activities, and Departments of Religion in a great continuous process of religious training and character development.

II. Elimination of an Atomized Local Church Program

There is great merit in a local educational approach which eliminates conflict, duplication and waste of both time and materials. There is also merit in a program which comprehends real life needs and utilizes to the greatest possible extent all available program resources.

We are already at work weaving missionary education into the total curriculum of the local church. In addition to special study privileges for a few, there will thus be opportunity for all persons of a given age level to receive missionary instruction and participate intelligently in the world mission of the church. This has already been done for children of the intermediate age level and younger. Effort is now being made on behalf of seniors, older young people and adults. Some progress has already been made, especially through council programs for adult women.

As a people we have in the meantime fallen short of our obligation with respect to the social teachings of Jesus. This is not entirely because of a lack of social mindedness, but also because there has heretofore been a division of responsibility for the social message. Through this division of responsibility social education has fallen between the department of Religious Education and the Board of Temperance and Social Welfare. Those especially invested with responsibility have not had sufficient entrée to the curriculum building agencies and have not made adequate use of the educational method.

This no longer need be true in the new set-up. Social education should not be an extra in the educational process, but should permeate the whole curriculum for all age groups in the local church, making the social passion of the Christ live anew week by week in the hearts of children, youth, and adults.

III. Combining Social Action With Missionary Loyalty

Few needs in the life of the church of today are greater than that of a program which is adequate to the broadening horizon and interests of women. Church women today, especially those of younger years and college training, are increasingly and vitally

*Secretary of Department of Religious Education, United Christian Missionary Society.

interested in the world which immediately surrounds them. For years Christian women in their church groupings were content by necessity to read of works in social, moral, and spiritual uplift, which were being conducted on mission fields in far-off foreign lands, and to loyally support that work with both money and prayer. Within recent years, however, full privileges of citizenship have been extended to women. Through the exercise of these privileges, they have become greatly interested in the social problems of their more immediate world, and herein lies great potential capacity for good.

The church has oftentimes compelled women with these growing interests to find expression for them through the study and activities of secular groups and agencies. This condition should not continue to prevail. Today the church should provide a program which will enable its entire womanhood both to support world missions and to join with our missionaries in the great world struggle for God and righteousness by coming to grips with reality in the social groups of which they are a part—in community, state and nation. Thus a study of the social teachings of Jesus will be matched by a demonstration of these teachings in a program of action. And such a program in the local church will be the surest road to a renewed and revitalized interest in the missionary enterprise.

Is it not therefore apropos, as women come into new areas of interest, study and action, and as our national leaders of women's work are sounding the call to new areas of service, that we are aligning our missionary and social education? By so doing, the resources of the latter will be made available to that great body of brotherhood women who constitute the very "backbone of the world enterprise" and who are destined to take an increasing measure of leadership.

IV. Vitalizing and Objectifying Our Student Approach

Every reader knows of the renewed interest in and the newly inaugurated national service on behalf of our college and university students. This service is not a substitute for local religious program efforts. It never can be such, regardless of the extent to which it may in future years, be expanded. It is a brotherhood effort to enrich local enterprises by developing materials and tools, providing a medium of exchange, giving counsel when requested, and directing any cooperative student training activities.

This new service in itself is a tangible symbol of the new cooperation. It was only made possible through the combined efforts and resources of two agencies which are henceforth to be two functions and departments in the new Division of Education. Here is one example of an economical filling of a serious gap in the brotherhood educational process which

has come about through the closer working relationships.

But it is also significant that this service is inaugurated by an organization which is committed by name, constitution and program to both study and action. We have sometimes assumed that the religious needs of students are the same as all other persons. Generally speaking, this is true and yet there are undoubtedly problems of philosophy and metaphysics which are more pronounced during this period of research and study, and there are problems of ethics and relationship which are peculiar to the campus. To ignore these special problems is to fail to meet vital religious needs. But to build a program entirely for students as a special class is to unnecessarily develop an attitude of intellectual snobbery and a conviction that the average church is not attuned to the needs of thinking men. Such an attitude when carried over into later life is indeed unfortunate.

Liberal Education

Is it not possible for the student to be temporarily engaged in types of religious activity which are peculiar to campus church programs and yet to maintain ties to a brotherhood program which no geographical changes need ever sever? In the course of his academic training the student is developing worldwide interests and is delving into the intricacies of all types of social relations.

True education is liberalizing in that it broadens the scope of students' interests to include those of other racial groups, nationalities and social strata. The function of religion is to help the student to interpret these new interests and relationships in terms of the fatherhood of God, and brotherhood of man. But what could be more wholesome than for the same student, through such student activities as are carried on in the name of his brotherhood, to learn that through the program and activities of the church he can have opportunity to come to grips with some of the great current social problems at home and to demonstrate his belief in brotherhood to the religiously underprivileged groups of other lands?

These are a few of the avenues and methods by which educational coordination should bring "end results" which make in turn for the enriching of life. Recent organizational moves have therefore been made because of life needs and great service ideals and not to satisfy personal whims or organizational ends.

Mention has not been made of the many values which may accrue from a closer relationship of the local church educational task with our college departments of religion and the chairs of religious education in these colleges. The potential good in such future cooperation is great indeed. But this is a theme which deserves special treatment and will be considered elsewhere by our future secretary of higher education, H. O. Pritchard.

Some Changes During Thirty Years

(Continued from page 7.)

cent of the total foreign budget. It is in union printing presses, union high schools, union colleges for men and women, union hospitals, union schools for missionary children on the field, union training schools for the ministry and union work in religious education and Sunday school planning. In recent years there have developed wider reaches in cooperative effort. In China, ten of the strong union Christian colleges and universities have formed an alliance and have federated boards both in China and in America.

Enlarged Conceptions

While the basic appeal of the missionary enterprise in the world's need and redemption through Christ is unchanged, yet many conceptions with regard to the work have changed in thirty years. We used to think of foreign missions as in a sort of water-tight compartment, with isolated problems depending altogether on efforts in the fields; now we know that our problems are common, sweep the world and must be faced simultaneously on all fronts. We used largely to emphasize saving people for the life to come; now the emphasis is more largely on the life that now is. Then the outstanding slogan was the evangelization of the world in this generation; now it is the more steady and

constructive process with the indigenous church to the fore. Then the task was visioned with the geographical outlook and we thought of great areas and blocks of population to be reached. We have that urge still but perhaps even more the thought of areas of life. Then the missionary task was circled about the missionary and he was the one to be almost entirely considered; now it is coming rapidly to be a great cooperation with the native Christian people. Then we had a boasting pride in our civilization. We sent our missionaries not only to preach the gospel of the Nazarene but to take the fruits of our proud advance. Now we are more humble and with contrite recognition of the many pagan elements in our own civilization, we take Christ whom we need as greatly as they, in spite of weaknesses in our own lands. Then, we did not connect so surely the spiritual development on the field with the spiritual necessities here; now we know that we can only lift the spiritual tides across the world by lifting them here at home. Then, almost our only call and incentive was the need, the Great Commission, the conviction that the gospel would redeem and lift. But now, after thirty years, we have the added call of the many churches in our fellowship with other races, the national Christian leaders who challenge our hearts and the glorious fruitage of effort both tangible and unmeasured.

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New Worker in Missionary Education

By MRS. O. H. GREIST*

MISS ROSE WRIGHT, who has been superintendent of young people's missionary work in Indiana for more than four years, has been called to the Missionary Education Department of the United Christian Missionary Society to serve young people of the entire brotherhood, as she has so effectively those of Indiana in the preparation of programs and materials. She will be associated with Miss Genevieve Brown in that department.

After graduation from Phillips University, Enid, Oklahoma, in the College of Arts and Sciences in 1927 Miss Wright taught in high school one year, then came to the Missionary Organizations Department of the United Christian Missionary Society, where she served for a short time, after which she accepted the Indiana position.

Miss Wright brings to her new work talent, training and practical field experience, a combination rarely found and assuring a fine service and success. By temperament she is genial, optimistic and vigorous. She both knows the kind of work needed to be done and also how to do it well.

Because of her interest in the right development of young people, her accomplishments in art and program building will make a valuable contribution of service in her new field.

In accepting Miss Wright's resignation the Indiana Board

shares with Miss Wright's feeling when she says, "Though I leave a work that I love, yet I continue the same task in a larger field. Though I work with new people, yet I stay within reach and even sight of the friends who have meant so much to me."



Miss Rose Wright

*Secretary of woman's work in Indiana.

A Program of Social Education for the Adult Church

By JAMES A. CRAIN*

IMAGINE yourself," writes the editor, "a Mussolini with full power to put into the adult church whatever educational program you desire. . . . Imagine one such church of from 300 to 400 members in an average town and that the door was completely open to you to do as you liked. What would you do to make the membership of that church socially intelligent and to enlist them in a program of Christian social action? What topics would you study? How would you go about changing traditional attitudes into Christian attitudes?"

The task of bringing the membership of a church to social intelligence and teaching them how to use their spiritual resources for the fullest well-being of themselves, their families, the community and the nation is one which requires planning in terms of years.

The first practical step in the development of such a program should be the unification of the educational functions of the church. The average church is carrying on educational work through a number of organizations, such as the church school, young people's societies, missionary groups, guilds, clubs and study classes. These educational activities should be made consciously a part of the total educational program of the church. To maintain balance and perspective the total pastoral program might be planned under four divisions: worship, education, evangelism and service.

MY NEXT move would be toward reorganization of the church school, including the older young people. Those individuals who preferred to continue to study the traditional Uniform Lessons would be permitted to do so. Organized classes which insisted upon maintaining their organizational identity would be allowed to continue, with the understanding that members would be allowed to drop out to take courses offered under the new plan if they wished to do so. I would then divide the church school year into fall, winter, spring and summer quarters, as is done in high schools and colleges. Students would enroll for courses rather than for classes. Courses would begin in the fall, about the time schools and colleges are opening, and would continue through one, two or three quarters as the subject might require. Courses requiring more than one quarter to complete would be given in single quarter units in order to give the student the sense of having done a complete piece of work each quarter. As soon as one course was completed the students enrolled in it

would be free to choose another. A group of courses would be outlined for a year in advance to permit students to plan an entire year's work. The summer quarter would be reserved for special and elective courses.

What topics would we study? Under this plan I am suggesting that certain courses be regarded as basic, as are "required" courses in high schools and colleges. These might include Old Testament, New Testament, the life of Christ, the social teachings of Jesus and the principles of Christian missions. Certain other elective courses are already available. The Christian Board of Publication has recently published four such courses for adults, "Parents as Teachers of Christian Living," "What Is an Adequate Conception of God for Modern Life?" "How May Our Churches Become a School in Christian Living?" and "Is the Missionary Idea Valid in the Modern World?"

THE International Council of Religious Education has a commission studying the whole field of adult education. Upon completion of its work plans and courses of study will be recommended covering the entire adult field. An excellent course entitled "Our Economic Life in the Light of Christian Ideals" has been published by Association Press, 347 Madison Avenue, New York. Three new texts on marriage and the home are "Youth and the Homes of Tomorrow," by Bahlberg, "The Problems of the Christian Family," by Fiske, and "Thinking About Marriage," by Burkhardt. Courses can now be obtained dealing with the liquor problem, the movies, race relations, industry, and numerous other subjects. Other courses might be developed to meet the requirements of specific groups, as, for instance, the problems which confront young people in social life—dancing, bridge playing, the social use of alcohol and the like.

In a large school the basic courses might all be offered at the same time. In a smaller school rotation would probably be necessary. In making up the curriculum I would be guided by three important factors. First, a thorough understanding of the fundamental principles of Christianity by every student. Second, the application of those principles to the social order to determine what elements in it are Christian and what pagan. Third, the goal always to be kept in mind is the development of personalities which will react to every situation in harmony with the teachings of Christ. This sort of church school would be to all intents and purposes a people's university specializing in religion and its social and ethical implications. Its objectives

*Secretary, Board of Temperance and Social Welfare.

would be to meet the spiritual needs of its constituency, instead of the traditional objectives of attendance, offerings and organized class activities.

The program should cover more than the Sunday morning session of the church school. There is no good reason why classes should not be held at any hour throughout the week which a group finds convenient for meeting. It would also have direct implications for such organizations as young people's societies, missionary groups, guilds and clubs. Without interfering with their specialized tasks, their educational functions might be directed toward the attainment of more Christian attitudes. Many churches have already developed their young people's meetings into an expressional session of the church school. Their Sunday evening forums are the most vital and refreshing meetings held in the church.

THE pulpit would not be neglected. I should first make sure that my own philosophy of social Christianity was grounded in a clear understanding of what Jesus meant when he talked about "the kingdom of God." There are many special days in the church calendar that challenge the preacher to prophetic utterance. Race Relations Sunday in February offers a great opportunity to create the sense of brotherhood with other races. Washington's birthday and Lincoln's birthday can be used to emphasize the higher conceptions of citizenship which characterize these patriots and to put public office in the class of a sacrificial ministry. Good Will Sunday I would use to lead my people to a more friendly attitude toward other races, beginning with those within our own community.

On World Peace Sunday and on Armistice Sunday I would strike some telling blows for peace. The churches have said that war is "a sin," an "unforgivable sin," "the greatest social sin of our time" and have declared that they will neither bless it nor support it in the future. In addition to my general teaching I should use these occasions to form definite personal convictions that would serve as an anchor should the storm of war break upon us.

What a sermon on child labor could be preached on Children's Day! And how Mother's Day could be made the occasion to drive home the need for old-age security for all mothers—and all fathers, too! Then there is the Fourth of July, just begging for a sermon on the new patriotism. Temperance Sunday would be used, of course, to strike some good, hard blows at our new liquor menace. Labor Sunday calls for a challenge to social justice, adequate wages—a living wage

plus a fair share of the profits of industry—security of employment and old-age pensions.

The old-fashioned prayer meeting has about blinked out in many churches. If my mid-week service were dead or dying I would announce a series of lectures to run through a quarter, or perhaps six weeks with a second series to follow. These lectures might deal with any phase of the church and the social problem. The pastor need not do all the work himself. A series of studies on the relation of the church to community life would challenge the cooperation of Y. M. C. A. and Y. W. C. A. secretaries, the head of the family welfare society, the executive of the Boy Scout movement, the judge of the juvenile court of the domestic relations court, the executive of the community chest, probation officers, and school-teachers and administrators. Resources of this kind are available almost everywhere.

I would also strive to create a more intelligent attitude toward the social work already being carried on by the churches. Benevolences are now presented as charities, not as constructive social work. The result is that the church is often represented as being indifferent to organized social work. I should try to make my people understand that in supporting the local and world program of the church they are participating in a variety of social work at home and abroad. Mountain schools, Indian and Negro schools, children's and old people's homes, hospitals, missionary doctors and nurses, schools and orphanages in foreign lands, specialists at home and abroad are doing social work of vital importance under the guidance of the church.

This program requires the tapping of resources of leadership that must be discovered or created. Therefore, the wise pastor will make the subject of leadership one of his primary considerations. Plans can be put into operation only as fast as leadership can be developed. But here and there the person you want will be found. A teacher of high school economics or social science would find genuine reward in leading a class of adults through a course dealing with Christianity and industry, or Christianity and the race problem. A physician might be willing to give three months to a study of the church and the problems of marriage and the home. Under this plan you find the teacher for the specific course. Many people would take a class for a quarter who would refuse to accept a permanent responsibility. Business men, lawyers, social workers, college students, in fact, a variety of people could be secured in this way who would not ordinarily be available.

(Continued in March World Call.)



"The Soul and the Soil"

(Continued from page 11.)

1939 when the churches celebrate one hundred years of organized life.

Third: Rebuild the church into the center of community life. It was once there, serving all the interests of all the people. But with the coming of wider interests and attractions, the church has been playing a smaller and smaller part in the total picture of life.

Lee Tinsley, chairman of the Rural Church Commission of Indiana, has made the Little Flat Rock Church a real community center. He held a "Rural Church Week," September 17-23, 1934, at which time various speakers presented these subjects: "Problems of the Rural Church," "Problems of the Rural Ministry," "Rebuilding Rural Life," "The Soul and the Soil," "The Relations of Agriculture and the Church." The week closed with two sermons and a basket dinner on Sunday. People were made to feel that in the church they could find sympathy and help for all their daily problems. The every-member canvass which followed in December was better than in years. The church closed the year with all bills paid and a balance on hand. It holds its young people by

realizing that they want to live here and now. Farmers look upon it as an intelligent friend.

Fourth: Demand an educational program in keeping with rural community needs. To me, nothing is more pitiful than to see adults and young people considering the structure of the Tabernacle or rehearsing the crimes of the rapsallion kings of Judah when their homes, churches and communities are going to pieces all around them. Yet this is about as much comprehension of rural needs as is shown by the Uniform Lessons, and in some others, as well.

This new educational program can still use the Sunday school, but the subject matter of the lessons must be radically changed. In addition, it must create classes meeting at any convenient time, and studying every subject of rural interest in the light of the Christian way of life. This program needs to be more than intellectual; it must provide for the artistic and cultural interests of rural people. It must handle economics in the likeness of the kingdom. Its object must be a new social order, designed to complete the program begun when Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: *teaching them to observe all things whatsoever I commanded you*: and lo, I am with you always, even unto the end of the world."

After Forty Years

By W. R. WARREN

FORTY years ago in the National Convention at Dallas, Texas, the Board of Ministerial Relief was organized in response to the impassioned appeal of A. M. Atkinson, a prominent business man of Wabash, Indiana. In 1928 the International Convention at Columbus, Ohio, changed the name to Pension Fund of Disciples of Christ, to emphasize the inauguration of the new Pension Plan. The successful establishment of this adequate system of protection for ministers and missionaries of the brotherhood makes the celebration of this fortieth anniversary worth while.

The fourth year of the Pension Plan's operation has been completed successfully in spite of the fact that these years have exactly coincided with the years of the depression.

While the Pension Plan was being established, Ministerial Relief had to be continued and the 1919 Pension System maintained. Even yet there are nearly 300 on the Ministerial Relief roll. That decreases only because both the Pension rolls increase constantly—501 names now on the two rolls, making the total list of checks going out from the Pension Fund 800. Counting wives and dependent children there are 1,315 persons dependent on this brotherhood cooperation for part or all of their daily bread.

In spite of the heavy outlay involved in caring for this great family of 1,315, and at the same time building up reserves for the future payment of Pensions, the Pension Fund is out of debt—must keep out of debt in order to avoid jeopardizing its sacred reserves.

Reserves and permanent funds, with the necessary current balance, as of November 30, 1934, were \$1,638,477.30, without counting \$230,801.52 of capitalized pledges. By the very nature of this service to our ministers and churches this total must grow constantly. The Episcopal fund now totals over thirty millions and the Northern Presbyterian over thirty-two millions.

It is chiefly in the last twenty years that the Protestant churches of the United States and Canada have learned to care for their aged and disabled ministers and missionaries, but the annual distribution now amounts to ten million dollars. Disciples of Christ were slow to start. It is only forty years since we began Ministerial Relief and only four years since our Pension Plan was started, but we may be counted on now to advance steadily.

Among the interesting items added to the Pension Fund's total resources in the last month of 1934 was the release of the principal back of an annuity which had been paid for six years to a woman in the United States out of a bequest from her mother in England. Another daughter continues to receive an equal annuity.

Building a County Fellowship

OLD walls are breaking down. Neighborhood boundaries are crumbling. New and wider communities are forming. Hard roads for automobiles extend the radius of men's movements and the breadth of their association. In a Pennsylvania county a man who studied the situation estimated that the average man's acquaintances in his county had increased ten times in the last ten years. All of this means a great deal for churches built to meet the neighborhood needs of a horse-and-buggy age. Among the experiments being made to meet this situation is the one described below.

Harvey Baker Smith, beginning a year or more ago a second ministry in Marshall, Missouri, has joined with others in his (Saline) county in a vigorous and intelligent effort to create among the churches a county-wide sense of family solidarity with one another and with the entire brotherhood. Saline County has twelve churches of our group. Three are full-time churches. Four are in the open country and five are in villages of less than five hundred people. Two others have quit in the past few years. Saline County is in the heart of the recent drought desolation and produced less than five per cent of a normal corn crop this year. One-fourth of our people are on relief. Church psychology has been negative.

Writing of the experiment thus far, Mr. Smith says: "Soon after coming here we met Ira Griffis, the county pastor. He holds an A.M. from the university, lives at Nelson on a small tract of land and gives his time to the county churches. He carries an extra pair of shoes for muddy roads and walks or catches a ride to and from his duties. His industry, devotion and ability are worthy of our best traditions. After consultation, we decided to approach our county by way of the world route through a series of rallies. Feeling that only the widest information would be adequate, we secured I. J. Cahill, F. M. Rogers, Hubert Steed, Mrs. Alice Sorrell, P. A. Davey, George L. Bush, J. S. Mill and the local pastors. Five months before the rallies we started the promotion among the churches. Two weeks before the rallies we toured the county. Ira Griffis had been working through the summer to create the atmosphere of success.

"Two teams were selected. Each team was to visit a church for the morning program, have lunch with that group and repeat the program in the afternoon at another church.

"Our guests were a delight to the Marshall church which entertained them and to the county churches

which received them. They gave to the smaller groups a sense of their importance to the whole brotherhood. Our speakers gave the same messages they would have given in a great convention session. Each spoke of his special field and each one continually emphasized the total fellowship task of our brotherhood.

"Intelligent questions were asked in conference periods. It was like a family talking over its common interests, problems and tasks. The Marshall church planned a three weeks' campaign to begin the week of rallies. This opened with a fellowship dinner at which our team guests were presented and made brief statements. The night services were enriched by their presence and addresses and information in conferences with our membership.

"Mr. and Mrs. Ralph Pollock came to assist the Marshall church in the special meetings. It meant much for the smaller churches to meet and know these cultured ministers of music and have them bring their talents to the local groups. Some of the county high schools were opened for addresses.

"Results: The smaller churches have a new courage in feeling that someone is really concerned for and interested in their welfare. A county fellowship is being set up with two representatives from each church to plan for a better unity of effort. A county living link will likely be one result. We hope to have C. E. Benlehr as the county living link. A young people's conference for the county covering a week-end period is contemplated. A. B. Billman, pastor at Slater, is much interested in this work. Evangelistic meetings in every church will be a direct result. A united gift of goods for the St. Louis Home will be arranged for. We plan to continually bring men and women of wide influence and wisdom to address representative groups from the county.

"We feel that the county seat cannot sit in idleness and witness the dissipation of spiritual forces that have been produced by a past generation. The entire county in cooperation in the entire fellowship work of our brotherhood seems to be one wise way to enrich all such groups."

This project affords an excellent example of wise leadership, of scientific planning, if you will have it so. Mr. Smith simply took an intelligent look at the situation as it was in his county and then set to work with facilities at his command to make real the fellowship of the churches with one another and with the entire brotherhood. The brethren called in to speak of state and national enterprises counted it a privilege to share the joys of the experience.

Sugawara San

By ROSE T. ARMBRUSTER*

GREAT excitement stirred the village of Innai for one of its inhabitants, adventurous spirit that he was, had returned from a trip to Fukushima, 150 miles distant, tramping over mountains, through valleys and across the plain and back again. He had gone to learn the truth of the strange tales that had filtered into Innai, tales of wonderful things which had come to Japan from the West where white-skinned people live. After seeing some of these very things from the lands across the sea, he brought back with him as proof of the tale he was to tell, a tiny kerosene lamp with a quarter-inch wick, some kerosene and some matches. Nightly the villagers crowded into his home to gaze in awe at the brightness of that light.

It is but natural that this traveler's daughter should also have that same spirit, and when her husband became interested in the "Western religion," she, too, was ready to follow the "Way." His mother also became a believer and thus a Christian home was established. Neighbors marveled at the sight of a mother-in-law and a daughter-in-law living together in peace and harmony!

Labor was scarce, times were hard, and though children had come, the wife entered the service of a missionary and

learned the rudiments of foreign cooking and housekeeping. Her husband having found work in a gold mine near Akita, she entered the home of Mr. and Dr. Nina A. Stevens as cook and general servant, but became a friend, and for thirty years she held an honored place in that household. Missionaries came and went, Sugawara Tamino stayed, serving always with loyalty and skill who ever lived in that house.

When our missionaries were withdrawn from Akita in 1932, she remained in the Mission house as caretaker until it was sold two years later, and now makes her home with her youngest son in distant Formosa.

As I recall the long years of our friendship, and especially the ten years we lived and worked together, the depth of her soul, the greatness of her character, her unflinching cheerfulness, and sturdy integrity—still stir my heart. Unlettered, not able to read or write even her own name since no school was in the village of her childhood sixty years ago—yet she was unfailingly accurate in remembering every purchase she made giving always a weekly or semiweekly report.

Her keen intuition of right, coupled with her practical common sense made us depend upon her advice in dealing with difficult situations. How we later missionaries enjoyed her tales of olden days, especially of those early experiences with missionaries! Of the nausea caused by the odor of milk and butter, of beef and ham, and yes, even by the body-odor of the white folks! (Not till I heard this did I realize that race-odor is not peculiar to the colored races.) Doggedly she persisted and became one of the finest cooks in our Mission, and learned to eat that very same American food with relish.

Once I asked her if she were ever tempted to eat some of the food prepared for the missionaries. "Yes," she replied, "often after I had learned to like it, I would be tempted to keep some of it for myself, and then immediately I would say to myself, 'That will taste good in your mouth for just a few minutes and then you will have to remember all the rest of your life that you stole!'"

Jolly and quick of wit, only once did I ever see her lose her temper. She was always in evidence at our church socials, and even now I chuckle over the practical jokes she played upon the household, missionary and Japanese alike. Dressed in a man's cast-off clothes she would appear at dusk as a beggar and only as she burst into laughter when food was handed her, was she recognized. Her gifts at Christmas were original and useful, presented in a way to arouse hilarity. One morning I came down to what I thought would be a lonely breakfast. It was my birthday. She met me in the hall saying, "You have a guest to share your birthday breakfast." And



Sugawara San

there opposite my place at the table was a chair occupied by a broom dressed up in some of my own clothes!

Deep sorrow overwhelmed her when her beloved husband died. Then bravely wiping her tears she smiled and said, "No more will I grieve for he is done with suffering and is happy with Jesus. I can rejoice that through all these months of illness he was cared for like a prince. You missionaries as well as our church friends provided for his every need—food such as he had never had before. Some friend came daily to sing his favorite hymns, read from the Word and prayed with him. For these blessings I shall always thank God."

In formal meetings she kept silence, saying an ignorant woman like herself should not speak before educated persons. But I urged her to share with the other women of the church some of her deep experiences of God's love as she had told them to me. She finally agreed to do so and at the next meeting, in simple child-language, she bore witness to her experience of God's mercy, and each month with growing power she took part in the meeting, often by prayer. And as the years went on she became a veritable "Mother in Israel," friend and counsellor of all.

Was anyone ill, she nursed him and when death came into a home, because of having had that experience so often in her own home, she could comfort as none other could. Always busy, she served with rare fidelity and devotion any who needed her ministrations.

Several years ago a small annuity was settled upon her and when I made the long journey from Osaka to Akita for a farewell visit with Sugawara San, before leaving Japan, we talked of the changes the years had brought and she mentioned this annuity. Her face lighted, "Sensei, all my life every ~~son~~ I earned had to be used to buy food and clothes for my family, never was there any to spare for other things. But now

(Continued on page 40.)



Rose T. Armbruster

*Retired missionary to Japan.

Mbowina Wins His Way

By VESTA M. McCUNE*

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DO YOU know Mbowina? (Mbo-wi 'na)

He graduated from the Congo Christian Institute at Bolenge two years ago, and immediately went to Ikongo, a village which the Lotumbe staff had selected as being a promising location for a good school. From the beginning of his work he has developed it with a wisdom and ability which have delighted us. He is three days out from Lotumbe; our territory stretches many days beyond him, and in all that vast district he conducts the only school to which you would be willing to attach the name "school." We have many schools in that district but they are taught for an hour or two a day, two or three months a year, by men whose education averages about the American third or fourth grade. It is only twenty years since Lotumbe station was opened, only thirty-five years since the first missionaries came to Bolenge and began to try to learn the secrets of a strange language spoken by a strange people, not one of whom had ever seen a book or read a written word.

While Dr. and Mrs. Royal J. Dye were busy about their many duties in the new station at Bolenge and long before Mr. and Mrs. Herbert Smith came to open the newer station at Lotumbe, Mbowina was born at Jombo, one day out from Lotumbe, which was then nothing but a little village of fisher folk. How astonished his parents would have been if they could have looked ahead some thirty years to see their son an honored leader among folk who forsake the old religion in favor of one called the Christ. In what utter amazement would they have gazed upon him, dressed in European clothes and teaching a hundred young men to read and write strange ideas in magic signs!

A year ago the Belgian administrator of Ekonda kept hearing of young men who left their homes to go "to Mbowina's school" until he decided to go and investigate that strange magnet in Ikongo. He was greeted by the teacher, himself, a slender, well-built young man, quiet, alert, dignified, gracious. With proper deference to the official, yet with the poise and confidence of one who is sure that his work is good, Mbowina explained the plan and purpose of his school, showed his neatly kept daily attendance record and program. Then he invited the visitor to sit through a session in the schoolroom. The administrator was so well pleased with all that he saw and heard that he not only permitted the pupils to stay in school but encouraged them to do so and exempted those in regular attendance from paying taxes—a favor not yet granted to pupils of the Lotumbe school though we are assured that it will be granted to us this year.



Mr. and Mrs. Herbert P. Smith and family taken four years ago

We are able to pay our workmen, that is, all schoolboys and men who work in our gardens and help us in other ways including teaching in the local school, only twenty centimes an hour. At the present rate of exchange, that is about one cent. In order to help as many as possible to stay in school we can give each one only three hours of work per day, five days per week. At this rate it takes all a man makes in three months to pay his annual taxes. It hurts to have to hold men down to wages like this and hurts even more to have to turn away promising men and boys every day because we cannot squeeze out another nickel a week with which to pay them. Many of our evangelists had to go out this time with less than enough money to pay their taxes if they used their whole six months' "salary" for that purpose alone! Where are the clothes they need? Fortunately they are able to feed themselves and their families by hunting, fishing and gardening. Anyway, you can see what exemption of pupils from taxation means to a school.

Now let's get back to Mbowina for just a minute. He is just an example of the type of men we are getting from our Congo Christian Institute. At our station schools we are able to take men and women through a course which is roughly equivalent to Junior High School though the average of the pupils is much older than the average Junior High pupil. We select the most promising of these each year and send them to the Congo Christian Institute where, in an environment which compares favorably with that of a small American college they receive three years of excellent higher training. When they graduate, they are not equal in scholarship to

American college graduates, it is true, but they stand high above their fellows. When one of these men, unaided by white folk except for a too meager supply of books and blackboards, can attract the attention and win the approval of state officials as Mbowina has done, we realize a little more clearly how valuable our institute is to our Congo missionary work. Lotumbe has been sending five or six men every year but this year, because of lack of funds, the institute could take only one man from each station.

Speaking of the Congo Christian Institute makes me wish you could know Mr. and Mrs. Herbert Smith who pioneered in Lotumbe and now have charge of the Institute. The honor and responsibility of launching two such big projects seldom comes to one family. Mr. Smith is English, tall, slight in build, gentle mannered with a perpetual smile. Mrs. Smith is a jolly American woman who has laughed till she is fat and now continues to laugh because she is fat! While Mr. Smith acts as principal of the Institute Mrs. Smith mothers the wives and babies of the students and helps with the teaching besides teaching her own three young daughters. For the first seven years of the Lotumbe station work she was the only woman regularly assigned here. And of all the women in the world who love to sit down and chat she certainly is one of the foremost! It must have been in some ways a lonely seven years for her. None of her children came till after that, so she just mothered all the children of Lotumbe and neighbored with all the wives of the chief, conducted the elementary school, and kept perhaps as busy as anyone has a right to be.

*Missionary at Lotumbe, Africa.

Intensive Work in Our Colleges

By H. O. PRITCHARD

Atlantic Christian College Wilson, North Carolina

A SURVEY of the church membership of the students in Atlantic Christian College for the current year reveals the following fact: Out of an enrollment of 300, 241 or 80 per cent are members of some church; the Christian Church having the largest membership, namely, 132; the Methodist 47, Baptist 38, Free-Will Baptist 8, Episcopal 6, Presbyterian 6, Friends 3 and Lutheran 1.

Professor Hamlin and Professor Malison are directing an economic, social and religious survey of the city of Wilson and Wilson County. The results of this project which is under the FERA will show existing conditions and will take in items of general interest, including population, government, taxation, education, churches, recreation, welfare and relief, housing conditions, health, crime, juvenile delinquency, Scout work and so on. It will probably take until spring to complete this extensive and important work. Cooperating in the survey are John Barclay, W. M. Wiggins, city manager, J. T. Barnes from city welfare department, and Mr. Sigwald, Scout executive.

Much interest is being shown in the dramatic club bearing the name of "The Vagabonds." The purpose is to encourage and promote dramatics at A. C. C. Professor W. W. Peery is faculty adviser.

Bible College of Missouri Columbia, Missouri

"Religion and Life" was the theme of the assemblies for the Community School at the Bible College of Missouri, Columbia, Monday evenings from October 22 through December 10. The whole series was characterized by a fine spirit and an attitude of reverence and produced a wholesome effect on the hearers.

The ministers of Missouri are to have a rare opportunity during Religious Emphasis Week, January 27-February 1. The Bible College of Missouri, the University of Missouri, Christian College and Stephens College are bringing to Columbia for that week a group of the outstanding religious leaders in the nation. Dean Brown of Yale is to deliver four

addresses during that week.

Dr. Finis Idleman, of the Central Christian Church in New York City, is to deliver four addresses.

Dr. Bernard C. Clausen whose outstanding leadership in the First Baptist Church of Syracuse, New York, won him national recognition, and now in the First Church of Pittsburgh, is to speak three times.

The Unitarian lecturer will be Dilworth Lupton, minister of the First Unitarian Church, Cleveland, Ohio.

Other special speakers on the general program are Dr. Henry Hayes Sweets, secretary of the Board of Education and Ministerial Relief of the Presbyterian Church in United States; Rabbi Samuel S. Mayerberg of Kansas City; and Robert Oliver Kevin, rector of Grace Episcopal Church, Kirkwood, Missouri.

Butler University Indianapolis, Indiana

George A. Schumacher, assistant professor of English, is the author of the feature article about Gene Stratton Porter, native Hoosier authoress which appeared in the *Indianapolis Star*.

Dean Frederick D. Kershner gave a Christmas party Tuesday evening, December 18, for members of the faculty, students and friends of the College of Religion in the recreation hall of Butler University.

The Y. W. C. A. will sponsor an economics conference to be held on the campus March 1 and 2. The conferences will be open to students in the economics and history departments as well as Y. W. C. A. members. Frances Stalker, president, said that the program would include a visit to various Indianapolis factories and to a federal labor project. The economics conference will endeavor to

present to the students attending a general view of the economic scene.

For the first time in the university's history, Butler debaters will be included in the National Debating Tournament held on March 1 and 2 at the University of Iowa. The question for debate is, "Resolved: That all collective bargaining be negotiated through nonunions safeguarded by law."

Campbell Club Yale Divinity School

On the evening of November 22 the Campbell Club of Yale Divinity School was entertained at the home of Dean and Mrs. Luther Weigle. The pleasure of the evening was further heightened by the presence and word of greeting brought by F. E. Smith of Indianapolis, secretary of the Pension Fund.

Dean Weigle spoke informally on the subject, "Yale's Contribution to the Disciples, and of the Disciples to Yale." Among the thoughts which he presented was the value of the geographical contact to Yale which the Disciple students bring; coming as many of them do, from the Mississippi Valley, the south and far west. Mention was also made of the type of spirituality which the dean felt characterized many of the Disciple students at Yale.

During the discussion which followed, it was pointed out that Dean Weigle had modestly said little of Yale's contribution to the Disciples. The number of prizes awarded to Disciple students was mentioned, as well as the large number of scholarships awarded during the last forty years. In recent years the scholarships held by Disciple students have totaled more than five thousand dollars annually, though, as Dr. Archer pointed out, there is not any Disciple endowment connected with the school.

On November 23, F. E. Smith held conferences with the members of the Campbell Club. His visit was greatly appreciated.

Russell Brown, president of the club, announced that on Dec. 14, Dr. Jesse Bader will meet with the club to discuss the World Convention to be held in England in 1935.

Ralph Valentine and Dale Fiers will complete their study at Yale, December 21, and will receive the B.D. degree in June, 1935.



Yale Campbell Club; Dr. John Clark Archer in center, front row

Cotner College Lincoln, College

South Broadway Christian Church at Denver was host to a large gathering of Cotner alumni, former students and friends at a dinner on Friday evening, December 7.

Mrs. Jessie Finnigan Gardner spoke interestingly of the early days of Cotner College. Mrs. Gardner is registrar of the Federal Land Office, Denver. Elmer Strain ('15), was toastmaster and to him and Mrs. Tess Stevens Strain ('16) is due credit for the preliminary work of organization which made the evening a splendid success. Mrs. Marie Stevens Murphy ('21) contributed a beautiful solo to the All-Cotner program and Dr. Rex Murphy ('20) distinguished himself as leader of songs and yells. Harry Parsons ('30) of Fort Collins, spoke to the toast "Cotner, We Need You" and L. William Turner, a candidate for the class of 1939, spoke on the subject "Cotner College and the Coming Generation." Raymond Alyswoth ('96), presented the progress of plans for reorganization of the financial and educational program of Cotner College.

One hundred twenty-five friends sat together, sang the old songs, yelled the old yells and enjoyed the draughts from the cup of Cotner fellowship.

Kansas Bible College Lawrence, Kansas

Interest in the courses of religion at the University of Kansas have steadily increased since 1926. Every year has shown an increase in credit students enrolled. This year the fall semester enrollment was the largest, by forty students, the Kansas School of Religion has ever had. The present enrollment is 142 university students. We are anticipating many more for the second semester. We believe this increase is accounted for by the growing sentiment in the university for a larger interpretation of life, and because of the increasing recognition by the members of the university faculty of the need of religious information.

Students taking courses in religion enroll through the university advisers as they would for any other course. This makes the number of students taking courses very dependent upon the attitude of the advisers.

Lynchburg College Lynchburg, Va.

The Twenty-Year Program of the college is getting under way throughout Chesapeake Area. Its chief features consist of minimum goals for a twenty-year period of growth, and the organization of laymen for the attainment of the goals. It also includes the cooperation of the citizens of the city of Lynchburg. Doctors Hundley and Montgomery are giving considerable attention this year to inaugurating the plan in what is termed the "Pioneer Year."

The College Lake, which has been impounded by the building of a new federal highway on the college grounds, consists of about fifty acres and adds greatly to the natural beauty of the college property.

There has been an increase in college enrollment over former years. Thirty-eight students are receiving aid through the FERA funds.

Dr. John Barclay of Wilson, North Carolina, was on the campus in November and for three days spoke at chapel in the morning and at vespers in the evening. He also conducted student conferences and made a very positive religious impression on the life of the college group.

The Alumni Association selected Mrs.



Students in Disciples Divinity House, University of Chicago

Dorothy Hundley Clark as alumni secretary and she is doing a splendid work inspiring, leading and organizing the alumni for action in assisting the college with its educational program. On December 2 a group of Alumni leaders from many sections of the Chesapeake Area met at the college to launch their part in the development of the Twenty-Year Plan.

In November the college enjoyed a brief visit from Miss Lura E. Aspinwall, national director of student work. She spoke at one chapel service and held conferences with students and faculty members. Her visit was very helpful.

Francis A. Henson, alumnus and general secretary of the International Student Service, visited the campus in December and spoke at chapel on the subject: "The Necessity of Having a Philosophy of History."

Phillips University Enid, Oklahoma

Miss Lura Aspinwall visited the campus of Phillips, December 7. She is general director of student activities of colleges and was here for a conference with students and teachers along that line.

Phillips University joined hands with the officials of the state missionary society and a representative of the United Christian Missionary Society to hold eleven area conventions recently.

President I. N. McCash, as Grand Chaplain of the Scottish Rite-Masons of Oklahoma, officiated in the laying of the

corner stone of the new courthouse at Chickasha recently. He performed a similar service at the laying of the corner stone of the new courthouse in Enid also.

Six professors and thirty-six students attended the annual meeting of the Oklahoma Academy of Science held at the State University at Norman recently. Dr. E. L. Lucas, professor of geology, was elected one of the vice-presidents for the coming year.

President I. N. McCash recently dedicated the new educational building of the church at Sand Springs, Oklahoma. J. Vernon Jacobs, an alumnus of Phillips, is the pastor.

The Coordinating Board of the Disciples of Christ in Oklahoma met in Enid to arrange the program for the next annual convention to be held in the Central Christian Church in Enid, April 29 to May 2. The interests of education and missions were combined at this meeting.

Enid is becoming the music center of the middle southwest. Recently a concert, conducted by Dr. Charles Hahn, dean of the College of Fine Arts, was held in Enid. At this concert twenty-seven grand pianos were used with fifty-four players playing simultaneously. A music firm in Enid purchased \$20,000 worth of new pianos for the event.

George Edwin Osborn, pastor of the Hanover Avenue Christian Church, Richmond, Virginia, lectured before the Bible College students and others December 11 to 15. Mr. Osborn holds three degrees from the Bible College at Phillips and later spent two years in graduate work at the University of Edinburgh, Scotland. The lectures were largely attended by ministers from Kansas and Oklahoma. The reception of Mr. Osborn was nothing short of an ovation on the part of the university and others. In addition to an address in chapel he gave eight well-prepared lectures setting forth the work of the minister in his various activities.

Disciples Divinity House

The Disciples Divinity House is granting a number of scholarships for 1935-1936. These scholarships yield a stipend of \$50 per month during the school year and are intended for men who have completed their college course and who give promise of success in the ministry. They are awarded on the basis of excellence in scholarship, personality and general all-around ability. The preference is given to young unmarried men who have graduated from college within the past five years.

Transylvania College Lexington, Kentucky

The Stagecrafters' presentation of the *Merchant of Venice* on November 29, 30 proved to be a noteworthy event of theatrical history at Transylvania College. The occasion was in celebra-

(Continued on page 43.)

Making Japan Programs Attractive

By ROSE WRIGHT

(Continued from January World Call)

II. Book Meeting

Aim: To acquaint the group with sources of information about Japan and missions there, and to make them eager to read.

Invitations on small imitation books of cardboard folded.*

Program: Have large sheets of cardboard cut to represent the books that are to be presented, painted and decorated accordingly.

Those who give the reports, or reviews, which must be very brief and interesting, stand up holding the poster as they speak. Or have very large book covers made, from behind which speakers come.

Literature chairman has chart* made for books with name of each person under a lantern where names of books will be printed as they are read.

There should also be a very interesting map talk of Japan, locating your missionaries. If possible have small maps for each person present on which each will mark the mission stations, adding names of missionaries in legend below. You may have these large enough that each one could be asked to frame his map with pictures of the missionaries. This could be made a game by having many pictures from which the missionaries would be picked and named.

Favors may be tiny lanterns* made of crepe paper and passe partout and wire stuck in gumdrops. (Much Japanese candy is similar to our gumdrops.) On each strip of the lantern you may print the name of one of the Japan books securable from your library.

"Over the Teacups": Be sure in advance that there are some who are prepared with interesting bits of information about their particular study as assigned at the "Tea Party" meeting.

III. Doors of Japan

Aim: To open doors of appreciation and understanding of Japan's needs and opportunities.

Invitations on paper keys cut from colored construction paper.

Poster: Map of Japan with little doors which open, revealing pictures that illustrate the topics to be discussed, as, picture of Kagawa, etc.

Worship: Acts 16:9, and Rev. 3:8. Build music, remarks and prayers of worship around picture, "The Light of the World" (Christ standing at door with lantern). If possible, secure these in penny size from Perry Picture Company, Malden, Mass., and mount them on the front of booklets inside of which is written the program. Sing "Open My Eyes That I May See," etc. Poems about doors are numerous.

Program: Speakers come through a doorway, which, when open wide, reveals a large map of Japan. Speakers stand in doorway with map behind them.

Suggested talks: "Through Factory Doors; "School Doorways"; "When Hospital Doors Close"; "Inside Kagawa's Door"; "Japan's Door of Opportunity" (Christ) period.

"Over the Teacups" period.

IV. When It Rains It Pours

Aim: To create an appreciation of the indomitable spirit of the Japanese. (Suitable for April or June, the rainy season in Japan.)

Invitations on paper umbrellas. Have huge Japanese umbrellas around as decorations.

Worship: Use picture of little Japanese child praying. (This is one of a set which may be rented from the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City, for 25 cents and return postage.) Dwell on line "if I should die before I wake," and show how many chances there are that the child may do that very thing. (Death

rate among Japanese children.) Then speak of other things the child might pray for, and the chances for fulfillment. Sing prayer hymns.

Program: (Two parts)

1. Calamities of the Sunrise Kingdom.

Have two speakers for each calamity, one to describe it, and the other to follow immediately with stories of Japanese bravery and courage as they begin immediately to build up again and go on. If desired, the latter in each case may stand behind the other speaker, and raise her umbrella (ten-cent store for 20 cents), illustrating the idea that they shelter themselves as they can and go ahead.

Calamities. Earthquakes Fires, Typhoons, Tidal Waves and Floods.

2. Spiritual Umbrellas for Japan.

A very appropriate poem is found in the front of the poetry booklet, "The Bright Side of Things," by Harvey Hamlyn. Secure it for this talk if possible.

Candies may be served in upturned Japanese parasols. **"Over the Teacups"** period.

V. Lights and Shadows in Japan

Aim: To cause everyone to have a sympathetic understanding that will prompt a real desire to share and that will show ways to share.

Invitation: Around small candles wrap a paper on which is written your invitation. It may read: "There is a place which only this candle can brighten. Bring it to the next missionary meeting at—."

Setting: Place a poster in front of room on which is written plainly: "We are put into this world to make it better, and we must be about our business."

Program: Have three, or more if possible, shadow pictures, with a reader to describe and talk about them. Each one should present shadows, i. e., problems or bad conditions in Japan.

Leader tells this story:

"Even as a child Robert L. Stevenson was frail, and had often to be kept prisoner in his room. In the twilight he loved to press his little face against the windowpane and watch the lamplighter lighting the lamps in the street.

"What are you doing, Robert?" asked his nurse, who caught him watching the magic scene.

"I'm watching the man knock holes in the darkness," said the little boy."

Leader continues, saying that missionaries and religious workers are probably doing more than anyone else to knock holes in dark shadows of Japan, and then introduces one by one, people who are impersonating the missionaries.

This meeting should be held in a place that is large enough to have on the floor in the middle of room a map of Japan sufficiently large that all the members of the society may stand upon it at the same time. Or the map may be drawn with chalk.

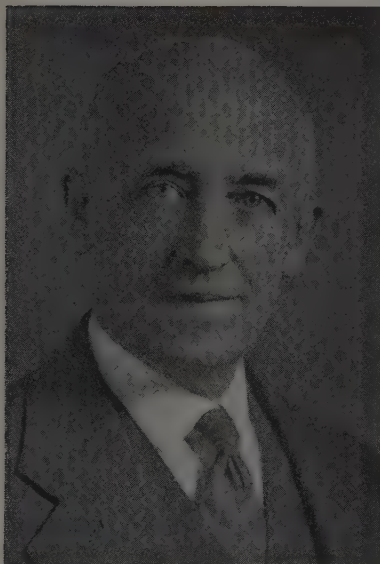
Each missionary, as he is introduced, lights his candle from a taper representing Christ, takes his place on the map where he serves, and then tells how he is helping to knock holes in the darkness in that place. Length of talks determined by number of missionaries.

After the missionaries are through all the audience come with their candles which they, too, light, and then take their places on the map, anywhere, for they, through their support of the missionaries, and in other ways which might be mentioned, have helped to knock holes in the darkness, too. Face toward east—the rising sun, Christ, and also toward the United States, from which more and more cooperation must come.

Close with a beautiful prayer of consecration.

*Sketches and patterns included in packet of Japan material which may be secured for ten cents to cover mailing costs.

Station UCMS Broadcasting



W. B. Alexander

QUITE a thrill was experienced by Mr. and Mrs. W. B. Alexander and Miss Anna Cowdery, missionaries returning to India, when their liner the steamship "New York," stopped in mid-Atlantic and sent out a lifeboat which rescued sixteen men from a freighter which had foundered.

Roy K. Roadruck, formerly president of Spokane University, who has been in ill health for some time, is now residing with his family at Tujunga, California.

A marriage of interest to many of our WORLD CALL readers is that of Mary Carter White, daughter of Mrs. W. B. Clemmer of St. Louis, Missouri, vice-president of the International Convention and former secretary of woman's work in Missouri. The groom is Wellington Friend Scott and the marriage took place November 23, 1934.

A yearly affair of interest to many Indianapolis folk is the Founders' Day Dinner held at Phyllis Wheatly Y. W. C. A., on behalf of Flanner House, which is now doing such an outstanding piece of work among the under-privileged Negroes of the city. The dinner was held December 12 and was addressed by F. B. Ransom, one of the trustees.

We regret to learn that the three boys of Mr. and Mrs. J. H. McCallum, South Gate, Nanking, China, have been running temperatures for several months. The last word regarding them states that the x-ray shows no tuberculosis and that the boys have been benefited by a long rest in bed.

One of the members of the first Board of Managers of the United Society was Mrs. Florence P. Haden of Coconut

Grove, Florida, a niece of the late J. H. Garrison. Mrs. Haden writes that she suffered a broken hip while on a visit to Bristol, Virginia, last summer. She is now making slow recovery at her home in Coconut Grove.

After a summer spent in Green Mountain Falls, Colorado, and a number of speaking engagements over the country for both Mr. and Mrs. Fay E. Livengood of Damoh, India, the family is now domiciled at 3305 Paseo Street, Kansas City, Missouri.

Congratulations to Miss Daisy June Trout who was one of twelve students in the University of Southern California, to be initiated as an active member of Alpha Kappa Delta, national honorary sociology fraternity. We understand that Miss Trout is now working on her thesis and will receive her degree in June.

Our sympathy is extended to Mrs. Bertha Mason Fuller, state secretary of woman's work in Arkansas, in the death of her father, J. C. Mason, December 25, 1934, at Forrest, Arkansas. Mr. Mason was a familiar figure at national conventions for many years. He served as state secretary for Texas for eleven years and was at one time editor of *The Christian Courier*. He was also secretary for Arkansas for a time.

C. W. Cauble of Indianapolis, for thirteen years state secretary of Indiana, and author of *The History of Disciples of Christ in Indiana*, is recovering from an operation performed on December 13.

Roger T. Clarke, missionary at Bolenge, Africa, has recently suffered the loss of his grandmother, Mrs. Jane Records Clarke, at the age of one hundred years and two months. The Mt. Auburn Church, Shelby County, Indiana, was organized in her father's home when she was four years of age and she was a faithful and consecrated member of that congregation for eighty-six years.

Paul Pritchard, youngest son of Dr. and Mrs. H. O. Pritchard, was married on December 22, to Miss Florise Scott of Indianapolis.

Upon the resignation of Miss Helen Spaulding as state secretary of woman's work for Illinois, to become national director of young people's work in the department of missionary organizations of the United Society, Mrs. Stella Peck, the president of that organization, was elected secretary. Mrs. S. H. Zendt, wife of the pastor of the Christian church at Galesburg, Illinois, was called as president.

In renewing her subscription to WORLD CALL, Mrs. George W. Brown, former missionary (with her husband) to India,



Mrs. W. B. Alexander

changes her address from Hartford, Connecticut, to 3709 Nortonia Road, Baltimore, Maryland. Dr. Brown taught for a number of years in Kennedy School of Missions, and passed away in 1932. Mrs. Brown's older son, Professor John Clark Archer, occupies the Hooper Chair of Religion in Yale, and the younger son, W. Norman Brown, who teaches Sanskrit in the University of Pennsylvania, is now on leave from the university while doing research work in India.

Mr. and Mrs. E. C. Davis of Jubbulpore, India, are expecting to sail from Colombo March 5, 1935, by the Japanese Line (N. Y. K.) S. S. "Kashima Maru," arriving in Los Angeles April 13. After a week in Los Angeles with relatives and friends they will sail on April 20 by a Dollar Line steamer for the east coast via the Canal Zone, to arrive in New York on May 4. All booking arrangements and mail will be in care of The American Express Co.

Mr. and Mrs. Davis will spend the summer in Pepperell, Mass., where their address will be Post Box 176.

A Red Letter day in the history of Ginling College, Nanking, China, was the dedication of the new library and chapel buildings on November 4, 1934. Dr. T. H. P. Sailer, honorary secretary of education of the Presbyterian Board of Foreign Missions, delivered the address. Dr. H. H. Kung, vice-president of the executive Yuan and Minister of Finance, whose two daughters are in Ginling, said that he considered Ginling the best college for women in China. Over 300 attended the Founders' Day Banquet.

Word comes of the death of Mrs. Belle Byerlee, Portland, Oregon, mother of David Byerlee of Bolenge, Africa.



C. Manly Morton

PUERTO RICO has taken the lead in ministerial training. It has one of the few standard seminaries for the education of ministers on mission fields. During the past three years while many other seminaries were either lowering their standards or being closed, the Evangelical Seminary of Puerto Rico was going steadily forward. Naturally the number of students has decreased, but new departments have been added, others strengthened and the general usefulness of the institution extended. Through the extension department the seminary is being taken to three different parts of the island and 25 per cent of the active ministers of the island are enrolled and a correspondence department is being reorganized.

But we have too much depended upon the assumption that if we trained the ministers that they would go out to the churches and bring them up to the high standards set during the seminary years. We are finding that this is only partly true. A young minister from the seminary goes out to a church unprepared to set high standards for him—a church which is prepared to make but few demands—and the tendency is more often for the minister to sink to the level of the church rather than for the church to be raised to the level of the minister. This condition has convinced us that we must inaugurate an active campaign for the development of the churches—especially the young people.

With this in mind, we last year mapped out a series of conferences and institutes for our young people and church officials. The program could be only partially carried out because of the lack of a suitable place in which to hold the conferences. The attendance at our most important young people's conference was cut at least 50 per cent because of the total unsuitableness of the only time we could secure the one available place to hold it. One other conference had to be abandoned entirely.

From the Land of Poinsettias and Palms

By C. MANLY MORTON

That set us to thinking and praying more earnestly than ever before.

About the first of May we began both to dream dreams and see visions. In one of the most beautiful spots in Puerto Rico our mission owned four acres of ground on which stood a six-room cottage. For years this was a home for missionaries, but because of the drastic reduction in the number of missionaries it was no longer needed for this purpose. For more than a year it had stood vacant and we had been trying either to rent or sell it. Then came the thought, why not develop this as a conference grounds? Of course we realized that it would take money with which to place the house in condition, to clean up the grounds, to build at least one cabin, and to equip the place for conference purposes, and we did not have a single penny with which to do all of these things nor did we know where one was coming from. Nevertheless a letter went by air mail to the United Christian Missionary Society asking that this property be set aside for a conference grounds and that we be given the authority to undertake its development. At once a letter came back not only agreeing to what we had asked but enclosing a check for \$422.10 with which to begin the work.

This is what had happened. Shortly after the passing of Archibald McLean devoted friends wanted to launch a campaign for a memorial to him and the great work he had done for world-wide missions. Without waiting for a decision from the United Society individuals sent in \$422.10. The decision of the society was that the time was not ripe for such a campaign. It was thought that a little later the general conditions might improve and that the campaign might be launched. But that time never arrived. In the meantime that \$422.10 remained in the treasury. It was not enough for a memorial and it could not be used for any other purpose. For thirteen years it waited and then God opened the door. In our letter we had said that it would take about \$500 with which to start the project. The amount in the McLean Memorial Fund was so near that amount that it seemed a definite call, and along came the \$422.10 with the request that the project be known as the McLean Conference Grounds. For one who loved youth as did he no project could be more fitting and it is impossible to think of any memorial to A. McLean except on one of our mission fields.

The work of putting the place in order occupied most of our summer. One cabin was erected. Double-deck beds for twenty-four persons were put in. A mountain stream above us was harnessed to furnish fresh running water. Electric lights were

installed. Flowers and shrubs were set out around the house and over five hundred trees planted on the hillsides. Since the big, wide balcony had to be used for both assembly hall and dining room folding chairs and card tables were secured. These can be so rapidly manipulated that it is really a fascinating sight to see that balcony being converted from assembly room to dining room and vice versa.

McLean Conference Grounds was inaugurated with a three days' conference of the pastors and workers of our mission. We have been facing most trying problems during the past year. I believe the beginning of the solution of our difficulties dated from that conference. The fact that there was opportunity for friendly converse, fellowship and prayer together; that the wonders of the handiwork of God were so persistently before us in the surrounding mountains, the silver thread of a river at our feet, the clear blue tropical sky above; that in inaugurating the project we had been reminded of the consecrated, purposeful life of A. McLean; all of these things seemed to combine in drawing out the best in each one.

Before our workers were off the ground another group arrived. This was an interdenominational group of twenty come for a two days' conference on plans for a united evangelistic campaign to be launched early in 1935. This conference would have been impossible without McLean Conference Grounds. Since its inauguration four months ago seven conferences have been held. We are hoping to increase the capacity to sixty or seventy-five persons before next summer. That will enable us to take care of our regular young people's conferences and the interdenominational workers' conference which had to be abandoned three years ago because of no suitable place for holding it. As soon as our capacity can be increased to at least sixty the place will be in almost constant use.

Up to the present time we have spent something over \$800. Every cent of this has been paid except \$100. The contemplated improvements include the erection of another cottage to cost \$1,000, a dining pavilion to cost \$600 and three or four more cabins to cost \$250 each. Equipment will cost about \$15 per person. A library has been started by our taking out many of our personal books, especially those written by Mr. McLean and others treating the world task of the church. Where the money is coming from for the above improvements we do not know, but we feel confident it will come. Our eighteen years of service on the world fields has given intensity to the conviction that God can perform miracles even today.

Women and World Highways

"Women in the Modern World"

IS THE American woman really emancipated? Is her so-called freedom to be envied by her Far Eastern sister? Is the gradual discarding of the patriarchal family system in the Orient an unmixed blessing to women? What has Christianity contributed to the emancipation of the women of the Orient? Why is divorce, so common in Japan and China, almost unknown in India?

Such questions bombarded the speakers at the annual Christmas conference of the Institute of Oriental Students held at Brent House, near the University of Chicago campus, during the holidays. The theme of the conference was: "Women in the Modern World." Nationals of the countries represented spoke on the women of their respective lands, and afterward led informal discussion periods. Out of these addresses, scholarly and scientific in their approach (for these were students of sociology, economics, and political science) and out of the discussions, serious yet delightfully informal, must have come to each of the fifty or more in attendance a new appreciation of the womanhood of other races, an understanding of the problems and the privileges of women throughout the world, and some speculations, at least, of the part women are to play in the creating of the new civilization that is one day to emerge from the present order.

The Institute of Oriental Students, formed at Racine, Wisconsin, in 1925, is an experiment in Oriental-American fellowship, with the purpose of creating a bond of friendship through a better understanding of the cultural backgrounds of the respective peoples represented, and a sharing of the ideas, attitudes and aspirations cherished alike by the youth of the Orient and of the Occident. Since 1930 the two meetings annually, in September and during the Christmas holidays, have been held at Brent House, the national center for devotion and conference of the Protestant Episcopal Church.

At this year's December conference Japan, Korea, China, India, Hawaii, the Philippines and the United States were represented. The majority of those attending were graduate students from the various universities of the Middle West.

One might conjecture as to whether a group of American students, with men outnumbering women nearly two to one, would choose to devote a week's conference to the discussion of the theme, "Women in the Modern World," but the seriousness with which these Orientals approached the subject and the enthusiasm of their discussions evidenced their belief in its very real pertinence as a factor in today's world problem.

"Women in Korea" was discussed by Miss Whang-Kyung Koh, a law graduate of a Japanese university, now a candidate for a doctorate in economics at the University of Michigan. She pictured the struggle of the modern Korean woman as she is caught between the old life of "the unquestioned authority of man and the limitless obedience of woman" and the new life of Western ideals for women, family and home. The girl of old Korea was trained to suppress her individuality, to seek her fulfillment in the influence she wielded through her family. With the advent of Western culture, the old equilibrium has been broken; the new has not yet become fixed. The young Korean woman must hold two standards—she calls it "double life." The newer school system, 90 per cent Western, with its scientific training, does not fit the modern girl for the family life of obedience to mother-in-law and to husband. Her philosophy of life, her concept of love, her attitude toward her children, all are different from those of her elders. She desires a separate home. Some such homes

are being established, but the breaking of the old family solidarity requires much courage on the part of young people.

Women in Korea are gradually entering the professions, though the occupational opportunities are limited by the Japanese dominance. Medicine, pharmacy and dentistry are the favorite professions. Most of the teachers in Korea are Japanese. Korean women have few organizations. During the revolution of 1919 a Woman's Patriotic Society was formed under the leadership of Maria Kim, who returned secretly from a Tokyo college where she was a senior to lend her leadership to her countrywomen. She was soon arrested, sentenced to jail for five years, and the society was suppressed. The self-will of Korean women, however, is operating, and they are thinking in terms of political and social power.

Miss Flora Diaz, studying for her doctorate in religious education at the University of Chicago, pictured the Filipino woman as primarily a lover of home. She recognizes homemaking as the noblest of the professions and is first of all interested in preparing for wifehood and motherhood. The

boundaries of her home, however, grow with the expansion of her interests and the modern cultured Filipino woman is equally interested in the "little home" of her immediate family and her "bigger home," the community. In many instances she combines homemaking with a profession. Most of the teachers in elementary, high and normal schools are women. Women also make a most valuable contribution in the creative arts and in science. In industry and the professions the ratio of women to men is three to seven. Miss Diaz expressed the conviction that Filipino women are not trying to compete with men, but desire to walk shoulder to shoulder with them in carrying

the responsibilities of the modern day. The confidence of Filipino men in the ability of their women is evidenced by the fact that women are the bankers of the Philippines. The family treasury is administered almost entirely by the wife.

Diminutive Ching-Yuen Tso of the University of Wisconsin, granddaughter of one of China's famous statesmen, graduated from Ginling College in 1933 and is studying for her master's degree in sociology. She believes Chinese women to be the most emancipated of all Oriental women, though they still have their problems. Many Chinese women occupy places of prominence in education, the business world, government and the professions. Two hundred women are employed today by the national government. Nearly all the presidents and professors in the women's colleges of China are women. As in other Oriental countries, the breaking away from family-arranged marriages and the establishment of separate homes by young people has its difficulties for girls whose home training has been of the old type. Freedom of choice in marriage is desirable, but lack of experience in meeting and associating with young men often makes a girl's decision unreliable. As a result marriage is neither so certain nor so early. Often lack of specific training bars young women from the vocations during the interim between school and marriage. When asked about the hold of Communism upon the women of China, Miss Tso stated that often high school girls were swept off their feet by the patriotic appeal that Communism will "save China." As a result there are many young girls in the Communist ranks. Later, however, many of them get the proper perspective and desert the cause. Miss Tso expressed the fear that Chinese women in their zeal for modern ideas might throw away their traditional heritage, and gave as one of the

(Continued on page 40.)

Programs for Adult Organizations

For the Leader of the March Program

Topic: The Radiating Light

BEFORE we start our plans for the March meeting let us take a look at the series of Japan programs of which this is the second. The first program was "The Sunrise Kingdom and the Sunrise" and considered the beginnings of Christian work in the Island Kingdom, gave us a general introduction to Japan, and glimpsed for us something of the early Christians in our own mission. Now this month's study deals with the work of our mission through the years since its beginning, and has for its theme "The Radiating Light." Next month we will become acquainted with some of our coworkers in Japan and then on to a general study of all work and the outlook for Christianity.

As you plan your program look first at the devotional service on page 38 in this issue. See the explanatory note at the close of the article. You will want to share with your group that information in connection with the worship period. Then the suggestions for the development of the study theme you will find on page 16 of the *Year Book of Programs*. Five leaflets are offered. If your group is not supplied with the Program Packet you really ought to order it at once. Fifty cents brings this set of leaflets to you, and covers the present six months' study. The set for March can be secured for ten cents from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. Suggestions as to the leaflets follow:

1. *Kingdom Building in Japan* is a comprehensive study of the history and growth of our work. This may well be given as a map talk. Remember there is a fine map on Japan for twenty-five cents, with a guide to our own mission work. Pictures from former issues of *WORLD CALL* might be added and thus this talk may be made more effective.

2. *Sugawara San Speaks*, the second part of our serial story, is most interesting and appealing. Are you using the series as suggested, having the same person take the part each month and in costume? It will be most effective if given that way. Bring the picture of Sugawara San to the meeting. Have it mounted on art paper or in a frame. It ought to be used at each meeting.

3. *Workers Together in the Japanese Vineyard* is a group of stories dealing with cooperation and fellowship between Japanese and foreign workers. Perhaps several people might be prepared to tell one or two incidents. This might be more interesting than to attempt to have one person give the entire leaflet, and less likely to become monotonous. If it seems long do not attempt to use all of it.

4. *A Little Child Shall Lead Them* tells the story of kindergarten work in Japan and includes several stories of how kindergarten children were influential in bringing others to Christ. You may care to use it in similar fashion to the preceding leaflet.

5. *O Kiku San Weds* is a very fine dramatization showing customs of betrothal and marriage. You will find this a very popular playlet and one that is well worth your while to prepare.

Additional material suitable for this theme is found in *The Missionary Review of the World*, October, 1934, the all-Japan number. Look that magazine through and choose for yourself.

WORLD CALL gives some splendid and needed information which will be especially helpful this month when we consider our own work. 1933—February, page 34; May, page 30; June, page 27; November, page 54. 1934—January, page 27; May, page 29. You will find other splendid material also in these issues and earlier, and many good pictures, but these are listed as being especially good for this program. And of course you are watching your *WORLD CALL* each month for program material. January and February give several pages to pictures, information, suggestions for entertaining, and articles. Look carefully in order not to miss any of these features.

There are splendid leaflets in both the Circle and Senior Triangle packets. I hope you have both sets available as some of these leaflets would fit in so well with this theme and indeed you might prefer some of them to the leaflets in your own Program Packet. These sets can be ordered for fifty cents each, and there is a wealth of material in both packets, including several delightful dramatizations. If you have access to the Intermediate program booklets, *Present Day Pioneers Around the World* and *New Friends in America*, you will find some material on Japan also. See "For Your Japan Study," a page devoted to materials in the January *WORLD CALL*. The section headed "The Disciples of Christ in Japan" lists these materials on our own work.

How about some sketches of some of our missionaries and nationals? See the *Biography Set, Series Two*.

In many churches the March meeting is the "Annual Family Night" meeting, with dinner at the church and all missionary organizations participating in the program. This program will lend itself especially well to the occasion and the dramatization will fit splendidly. Or you may prefer some of the dramatizations listed on the page already mentioned, "For Your Japan Study."

If you are building your own programs and not following the themes and suggestions in the *Year Book of Programs* you will find the page, "For Your Japan Study," a helpful guide in source material. The study books are fine for use as study books or for reviews. Some of the reading books might well be reviewed also. And many of the current magazines are devoting considerable space to Japan.

Whatever your theme and its development, we do hope that your March program will be most interesting and worthwhile.

For Your Fellowship Hour

So many fine suggestions have been given that we need not go into detail here. First of all may we call your attention to the two pages of suggestions, "Making Japan Programs Attractive." These are to be found in January and February *WORLD CALL*. These suggestions are clever and are planned as a series so that you can use them month by month, or any of the suggestions may be used separately. The leaflets for leaders (March) in the Circle and Triangle packets give suggestions for decorations and recreation suitable for March. In the "Triangle Packet" you will find a leaflet called "The Doll Festival" which will fit in well.

March *WORLD CALL* will carry a page devoted to, "A Party in the Japanese Manner," which is especially appropriate for a March meeting but can be used equally well at any other time. You will want by all means to give a party utilizing these suggestions.

Packet of Japan Material

You have seen the announcement elsewhere of the Packet of Japan Material. This packet contains the patterns to be used with the social hour programs and plans, "Making Japan Programs Attractive," reprint pages of some of the *WORLD CALL* material, some additional leaflets and other things helpful to your study. This packet will be helpful not alone in your missionary society but in any other group studying Japan. Send ten cents to cover postage when ordering the packet from the Department of Missionary Education, Missions Building, Indianapolis, Indiana.

Beautiful Japan

A song entitled "Beautiful Japan" may be purchased for three cents a copy from the Woman's Foreign Missionary Society, Methodist Episcopal Church, Publication Office, Boston, Massachusetts. This is suitable for group singing or special music and will make a real contribution to your Japan programs.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding.*

March Theme: *Why send missionaries to a cultured, educated people like the Japanese?*

Worship Theme: *Seeking God's Face.*

Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways.*

March Theme: *Seeing the Country.*

Worship Theme: *Seeking God's Face.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

March Theme: *Disciples of Christ in China.*

Worship Theme: *Jesus Shared His Idea of the Kingdom.*

Things Japanese

Festivals

February brings two festivals to the Japanese. The first, which comes on the third of the month, is called "Setsubun" or "change of season." Foreigners know it as "bean-throwing night." W. H. Erskine in his comprehensive book, *Japanese Festival and Calendar Lore*, has this to say of the day: "At this time, the people take a parched bean for each year of their age and scatter them in the open rooms of their homes with the cry, '*Fuku wa uchi, oni wa soto,*' meaning 'Welcome, good luck. Out with you, devils.' A troop of men, wearing lions' heads, go about the city and villages to perform this ceremony and go through a sacred dance before the house, within the house, and again outside the house with the same cry of '*Fuku wa uchi, oni wa soto.*'" . . . "Setsubun" is an old New Year's Day, probably dating back to earlier Chinese culture, or it may be an old Chinese holiday. "Setsubun" itself marks the end of the "great cold" and the beginning of spring. It functions in much the same way as Ground-Hog Day, in that the weather of that day shows whether winter has come and passed on with its worst of cold and suffering, or whether people must look forward to more cold weather and a late spring.

The second holiday is known as "Kigensetsu." The literal translation is "Origin Memorial" and refers to the accession of Jimmu Tenno, the first emperor, to the imperial throne in 660 B.C. Schools observe this day with a short ceremonial in the morning and a holiday for the remainder of the day.

Setsubun Party

Many of the Japanese do not believe in the superstitious beliefs of "Setsubun" but observe it in a "Halloween spirit." The girls of the dormitory of Margaret K. Long School make it a time of festivity. They even have been known to congregate silently at the missionary's door and then, all together, burst into the room, throwing the beans in all directions. You might have a "Setsubun" party with your group. Begin with the bean-throwing and continue with some of the games suggested on the party page. Serve tangerines for refreshments. They are always in evidence at all festivities between December and March.

Pictures

In the January WORLD CALL, we announced a picture exhibit which you can obtain from your state secretary. Have you asked for the loan of the pictures? The Japanese girls who collected them will be anxious to have you use them well. Would you not like to help make up a collection to send back to them? Talk it over in your meetings and decide what type of pictures you would like to send these girls as representative of the kind of American life and culture you would want them to know. Then make up a packet of a dozen or so pictures and send them to the Missionary Organizations Department, United Christian Missionary Society, Indianapolis, Indiana. They might be pictures of famous places, representative American people, American art, pictures showing American industries, recreational life, or group kodak pictures of American young people in some interesting activity. We suggest that the pictures do not exceed nine by twelve inches in size. Shall we set April 1st as the "dead line"?

"IF"

This is a suggestion that you might use as a stimulus to discussion. In the center of your map of Japan in large letters print in bright colors the word, "IF." Certain people have been asked to imagine an "if" case such as the following: "If I were a Japanese Christian in Japan what would be my attitude toward Shintoism, Buddhism, Militarism, China, the American missionary, etc.?" Or, "If I want to be a friend to Japan what can I do?" After those chosen have given their ideas a general discussion should follow.

Planning Ahead

IN THE March issue of WORLD CALL will be given a whole page of suggestions for a Japanese party. You may not wish to carry it out in its entirety but do try to follow some of the suggestions.

If for any reason you do not use the playlet, "Lady Hosokawa's Loyalty," found in your March leaflets in your regular program, start preparing this now and use it as a part of the program for the party. This playlet is based on an historical incident and is the subject of one of the classical dramas put on in the greatest theater in Tokyo. It will well repay any effort you make.

From any one of the Japanese firms whose addresses are listed on the party

A Visit to China

AS WE go from country to country in this study of "Present-day Pioneers Around the World" we shall need to make a special effort to provide enough local color to make each country seem real. One way of doing this is by bringing in as many pictures and objects of art from the country as is possible. Another help is to trace our journey on a world map. If the Triangle Club does not own such a map perhaps you can borrow from the Circle or woman's missionary society in your church. Every church should have a world map in its missionary library but if your church has not yet purchased one you may be able to borrow a map from the school or public library.

An effort should also be made to have a number of posters made, using pictures of the missionaries to China and our schools, hospitals and churches in that country as well as pictures of Chinese boys and girls, young people and adult church members who use them. We need to do everything we can to bring a human-interest element into our study.

Books That Will Help

The Young Revolutionist, Pearl Buck
Lady Fourth Daughter, Mary Hollister
Mai Dee of the Mountains, Mary Hollister
Torchbearers in China, Basil Mathews
China's Real Revolution, Paul Hutchinson
Lim Yik Choy, Shepherd
The Orient Steps Out, Mary Jennes
The New Crisis in the Far East, High
World Tides in the Far East, Mathews.

Out of the Past

In looking over old copies of the *Missionary Tidings* we found what seems to be mention of the first Triangle Club which was organized in January, 1913, in Martinsville, Indiana. If you know of an older Triangle Club be sure to tell us about it. We quote the following which was in the minds of those who came together in that first organization:

"We wish our Triangle to be an equilateral one, with faith as its foundation and hope and love equally developed. . . Now is the time to store our memories with the precious promises of God, the message of salvation to the world, the world-wide needs of the nations."

page, chopsticks may be bought. Order these early. The drawings on the page will show you how to use them and you'll be surprised at how much better the food will taste!

Devotional Study of Missionary Societies

MARCH

"For My sake and for the Gospel's sake"

Call to worship: Isaiah 35:1-10.

Response Hymn: "Take My Life and Let It Be" (four stanzas sung softly).
Scripture: Mark 10:17-30.

IN THREE of the Gospels we read the story of the rich young man, and we can see why it seemed to each writer necessary. It was to give the setting for Jesus' great utterance regarding possessions as a hindrance to spiritual growth. "It is hard for them that trust in riches to enter into the kingdom of heaven." And each record of the story ends on the minor note, "And he went away sorrowful." Ah, yes, the "Good Master" too, was sorrowful. Mark tells us that "Jesus looking upon him loved him."

Here we see a picture of every Sunday school teacher, every pastor, every missionary. When the young man came with all the charm of youth, and evident ability for the achievement of great things, Jesus must have thought, "Here is one who can do much for the kingdom." Just so the teacher, pastor, missionary, says, "How gloriously this boy, this young woman, this man, can serve the Lord and his cause, if the capacity is there for a great faith and devotion."

The "one who trusts in possessions" turns away sorrowful today. And Jesus here includes much more than mere riches. He includes knowledge, skill, talents, powers. And he says if a man loves these things for their own sake and puts his trust in them how hard it is for him to enter into the kingdom.

Peter began to say, "Lo! we have left all to follow Thee and what do we get?" but Jesus seeing into the impulsive human heart, said, "Every one who has given up much for my sake, and for the gospel's sake—that is, in the spirit of sacrificial love—shall receive all again, a hundred-fold."

One day in Osaka over twenty years ago, we were asked to go to a funeral in the home of a kindergarten child. The baby sister had died. I knew the mother, as she attended regularly the mothers' meeting of the Tennoji kindergarten. I knew that she had been a Bible Woman for the wife of a Methodist missionary until she was married to Dr. Doihara, an army surgeon, who was now retired on a pension and serving in the City Health Bureau. Dr. Doihara came of a strict Buddhist family, but did not mind his wife being a Christian. It was she who quietly managed to get the children one after another entered in the Christian kindergarten in our compound. And it was she who had doubtless asked her husband to grant her in this hour of affliction the comfort of a Christian service for the little one.

Three things stand out clearly in my memory of that funeral. First, that Dr. Doihara made a little speech to the as-

sembled friends, saying, "I had supposed that with my medical skill I could keep death away from my family. I did not think that a child of mine could die. I find that that was vain boasting and the height of foolishness. I acknowledge it and shall strive to resign myself to my loss and to bear with humility and patience the limitations of human skill."

The second thing I distinctly remember is Mrs. Doihara leading the other children to the side of the casket and saying, "Isn't baby sister sweet! But you know she was so sick and she could not bear so severe a sickness and so she left her little body here and went away to God. Some day we will go to her if we are good. You want to be good, don't you, and grow better every day as you grow bigger and then some day what a happy meeting we shall have all together again." All this she said with the heroic self-control of the Spartan mother, yet with tender sweetness.

The third thing I remember is that when the service was over and the people were preparing to leave, Dr. Doihara, contrary to custom, accompanied the casket to the cemetery instead of Mrs. Doihara. I decided to linger for a moment with her. Mrs. Doihara stood at the gate as the little procession filed past, stood with the formal dignity of the Oriental, and bowed to each friend who had "honored their home with their sympathetic presence." Then I stood beside her and watched with her the procession pass down the street and turn the corner out of sight. Together we went into the house, the dear mother in tears at last, tears of grief at the loss of the little life and tears of thankfulness that she could testify to her Christian faith.

I thought of the Buddhist father on his journey to the grave, and these lines came to me:

"Oh, sad for him who never sees
The stars shine through his cypress
trees"

and of the strong contrast of the Christian mother who in the midst of sorrow rejoiced in the faith that is victorious. For the Buddhist—only cypress trees, the gloom of parting, of failure, of the end. For the Christian—the stars, and hope and faith in a beautiful and better life beyond.

For almost twenty-nine years we rejoiced in our privilege of carrying this message of faith and hope to the Japanese whose pattern of life was the oriental resignation to the inevitable. (*Shikata ga nai!* "there is no help for it," is the phrase most commonly used).

Yet we knew the heart yearning of Jesus, for how "sorrowful" we have been when our message was not accepted by those who "had much." Dr. Doihara has never become a Christian. True, Grandma Doihara, a devout Buddhist of the strictest sect, a few years before her death gave up her lifetime religion to become a Christian, won over to Christ by the quiet, patient, good life of this daughter-in-law.

Dr. Doihara has always had a strong sympathy for the Christian religion and has been glad to have all his children in contact with Christian people and Christian schools. But there is something he has not been able to give up. Perhaps it is his love of the traditions for their own sake. We are "sorrowful" when those who "have much" cannot rise to the test of Jesus' words, "One thing thou lackest" but we rejoice that there are those who humbly follow Jesus and endure much for "my sake and the gospel's."

"So he waits with a watchful eye,
With a love that is strong and sure,
And his gold does not suffer a bit more heat
Than is needed to make it pure."

Prayer: For patient Christian living in every corner of the world; for insight to perceive the "one thing" we lack in making full surrender to Jesus.

MRS. WM. H. ERSKINE.

Mrs. Wm. H. Erskine served with her husband as a missionary to Japan from 1904 to 1933. They are now located with the Church of Christ at Uhrichsville, Ohio. (See *Biography Set, Series One*, or *Two* for sketch of their work.)

Echoes From Everywhere

Honors Won By Mission Schools

Recently all the primary and high schools in Nanking, China, closed for three days by order of the city government in order that all could take part in a city-wide athletic and field meet. Excitement and competition were keen. The government authorities and all government schools are placing very strong emphasis upon physical training and drill so we are justly proud of the way our mission schools took honors. In the boys' high school events, the University of Nanking Middle School won first place by

more than twenty points. In girls' high school events, our Chung Hwa Christian Girls' School won second place, the first place being won by the Methodist Girls' High School by a margin of five points. Chung Hwa is very proud of the three beautiful trophies she won in this meet, each bearing the name of a distinguished donor—one, that of H. H. Kung, Minister of Finance; one, Sun Fo, president of the Legislative Yuan; and the other, Chang Dz-chiang, chairman of the National Committee on Physical Education. Over twenty high schools participated in the middle school meet alone, and several times that number in the primary meet.

Linking Two Great Countries

Dr. V. K. Wellington Koo, Chinese Minister to France, appreciates the contribution of American missionaries and other American educators to China. Recently in addressing the joint meeting of the American Club and the American returned students, Dr. Koo told a story of an American consul, who, some ninety years ago, hopelessly tried to interview the Chinese Viceroy at Canton with many awkward situations as a result. Then he went on to say, "Ninety years have passed since that incident happened, and tonight we assemble here, Americans and Chinese, and that in itself is a great change. American returned students in China form a bridge which spans the Pacific to link up two great countries, and that link supplies the influence which acts as a definite factor for peace in the Far East."

Nursery School At Drum Tower Church

A week day nursery school has been started at the Drum Tower Church, Nanking, China. It is for children from two to four years of age. The services of three women trained in the Mothercraft School at Huchow, Chekiang, make the work very promising. One of these women is a member of the Drum Tower Church. She gives her time and has also contributed several hundred dollars to buy supplies and equipment for the work. In one corner of the church grounds a small building is to be erected at once, the gift of another member of the church. Until that building is completed the children's nursery is being conducted in a corner of the church auditorium.

A Heartening Report

The treasurer of First Christian Church, Lake Charles, Louisiana, reports that all obligations have been cared for, with a small balance on hand, and for the first time in many years, the congregation is free of debt, with \$400 to the credit of the building fund.

Warm Reception In America

Letters from Yuen Peh-tsao, former principal of the Wuhu Academy, announce

his safe arrival in the United States and tell of the warm reception given him there. An extract from his letter says, "I have been introduced to many Christian friends here, and I am glad to be together with them since the non-Christians are so different and proud. At every chance I will make a good testimony for Christ, and I will let people know of the good Christian work in China." Mr. Yuen's address is 1796 Scenic Ave., Berkeley, California.

—China News Letter.



Sonny Boy and Sunita

Children Adopted From Kulpahar

I am glad to tell you that Sonny Boy and Sunita have both been adopted. Mr. and Mrs. Masih of Bilaspur have decided to take Sunita to rear with their little boy and Mr. and Mrs. Kadam have no children and want Sunny Boy for their own. I am glad for them to have good homes but it is hard to give them up. They are exceptionally bright and lovable children. We still have ten children in the Home here at Kulpahar but none can take the place which Sonny Boy and Sunita held in my heart.

Kulpahar, India.

LUCILE FORD.

Re-Thinking the Fact-Finders

Doubtless no missionary in our area read without genuine puzzlement the "fact-finders" picture of the average mission hospital. It certainly isn't in the lower Yangtse Valley. Mr. McCallum has gone over the statistical tables in the hospital report and found that our union hospital, the University Hospital, Nanking, surpasses the standard described by Dr. Lennox in every single point, especially in regard to its staff of doctors and nurses and in regard to its high percentage of bed-occupancy and percentage of self-support. Last year the hospital received only 1.6 per cent of its budget from Mission Board grants and 93.4 per cent came from fees from patients. Quite different from those hospitals in which a doctor is said



Mrs. Anna Schumander, August 16, 1934, Burlington Junction, Missouri. Charter member of missionary society and active in all church work.

Mrs. Jane Records Clarke, December 16, 1934, Mount Auburn, Shelby County, Indiana. Faithful and consecrated member of Mount Auburn church.

Mrs. Rachel M. Rider, November 15, 1934, Cantril, Iowa. Charter member of church and missionary society and faithful worker. Aged 90.

Mrs. Sanford Mitchell, December 5, 1934, May's Lick, Kentucky. Oldest member of May's Lick church. Last of original group which organized missionary society forty-eight years ago. Aged 90.

Mrs. Charles J. Adams, September 25, 1934, Bement, Illinois. Killed in an auto accident. Wife of the pastor of Bement church and always active in church work, especially with young people. Efficient WORLD CALL secretary.

N. J. Nicholson, Chillicothe, Missouri. Retired minister.

Clem Roberts, Windsor, Missouri. Faithful member of the church.

Frank Gillihan, Kidder, Missouri. Devoted to the church.

Mrs. Jack Brown, November 30, 1934, Childress, Texas. Last woman resident charter member of Central Church and missionary society. Devoted to the church.

Mrs. Ada Johnson, December 22, 1934, Evansville, Indiana. Devoted member of missionary society First Christian Church.

Mrs. Mary Beard, Boone Mill, Virginia. Active in church and Sunday school, and for many years president of missionary society.

Mrs. Mary Ann Hardin Robertson, December 29, 1934, Jolleson, Arizona. Active in church and missionary society. Age 79.

Mrs. Jennie McVay, Mrs. Gus Talley and Mrs. Susie B. Long, Paris, Tennessee.

to treat five hundred patients in one day, the three foreign and seventeen Chinese doctors averaged 8.45 inpatients and 9 out-patients per day. The twenty-five graduate nurses and thirty-seven student nurses average one for every six and four beds respectively.

China News Letter.

(Continued on page 45.)

Hidden Answers

1. When is Race Relations Sunday? World Day of Prayer?
2. What was the decision of the Supreme court regarding military service?
3. How long has S. J. Corey served our national organizations?
4. What unique plan for evangelism is used in Fort Worth?
5. To what work has Mr. Fey gone?
6. What testimony does Dr. Wei Hsioh-ren bear?
7. What did Sugawara San buy for herself?

Women and World Highways

(Continued from page 35.)

chief responsibilities of the women of China today the retention of the best in their own ancient culture, supplementing it with the best from the West. "I believe we have our own contribution to make to the world culture," she said, "and it is our duty to preserve it."

Japanese women were delineated by Reichi Sakakibara of the University of Chicago. In the days of feudalism in Japan the position of woman became definitely fixed as inferior to man. She submerged herself for the good of the family. When the industrial development took place in the latter part of the nineteenth century it involved a sudden change in the status of women. Many women became self-supporting. Today 47 per cent of the workers in Japanese factories are women. Women are taking a more prominent part in political life, though only recently have they been permitted to attend political meetings. In the last election there were many women speakers urging the cause of woman suffrage and laws for better home and social conditions. The single family system is growing in Japan. It is not definitely established whether this is the reason for the marked decrease in the divorce rate, which is today one divorce for every eleven marriages, as against one for every three thirty years ago. It is a fact, however, that divorces are fewer in industrial centers where the single family is more prevalent than in the rural areas. Japanese women are active in education, in religious and welfare organizations and, significantly, in antimilitarist activities.

One of the most arresting personalities of the conference was Tarini Sinha, graduate of a Hindu university and of London University, now studying for a Ph.D. degree in Michigan University. He is a loyal disciple of Mahatma Gandhi and a Hindu. Mr. Sinha pictured India as less influenced by Western ideas than other parts of the Orient. Except as Christianity has been accepted, the Indian has remained indifferent to Anglo-Saxon culture. The attitude of women in India, as well as the attitude toward women, is largely traceable to the Hindu theories of life. The responsibility of each individual to realize his entity by submerging it to the common good, results in the spirit of sacrifice which characterizes modern Indian women, many of whom wear the bit of flame-colored cloth as a symbol of their dedication to a life of sacrifice. Hence we see Indian women side by side with men in the revolution of Mr. Gandhi, deliberately seeking to be jailed for picketing and other protest activities. Indian women do not seek individual freedom and expression. Perhaps for this reason divorce is almost absent in India. Women have contributed substantially to the intellectual and political progress of India. Because of the joint family system which gives economic security to women of the higher classes, they have entered the professions with an idea of service.

There is a darker picture, however, of Indian womanhood—262,000 of them working side by side with men in the coal mines, often remaining underground thirty hours, eating, sleeping, taking their rest in the darkness and heat of the mines; thousands of them working on the roads, employed for half the wages of men; many other thousands of them in cotton mills, with their babies in the sheds outside, drugged with opium, that the mothers may give seven and eight hours' uninterrupted attention to the looms, the opium and directions for giving it thoughtfully provided by employers. Forty thousand illegitimate children are born each year of the miner women; of every thousand children born of the cotton mill mothers, 828 die in their first year, many of them simply failing to waken from the opium sleep of the day.

The developing freedom of women in America was traced by Mrs. A. C. Sandmann of the McKinley Foundation of the University of Illinois. The transfer of her economic function outside the home, her gradual entry into industrial and professional service, her contribution in the field of civic and political thought, and her financial power were scientifically and statistically portrayed. Into the discussion, however, were introduced the prevalence of economic insecurity, discrimination in matters of work and wages, the distressing conditions of many women workers in factory and mill, the limitations of age and appearance in the matter of employment, and the lack of opportunity for certain racial groups, all very real challenges to the American woman's vaunted freedom.

One regretted being denied the privilege of hearing the final discussion on "The Future of Women in the Modern World." Yet one sensed some conclusions which must inevitably have come from the group—their feeling that the problem of woman the world over is a common problem—that of finding her place as the comrade of man and not as his competitor; that her greatest contribution will probably be made in the realms of the home, social justice, religious idealism, international good will and the other expressions of the spiritual values of life; and that her greatest opportunity for service lies in her identification of herself with the womanhood of the world and her dedication of life to the great common interests that women hold, of whatever race, color or creed they may be.

This was not a religious conference; many phases of religious thought were represented; yet one could truly say that the spirit of Christ, a sense of spiritual kinship, respect for the personalities and thoughts and ideals of others, the desire for truth, and the seeking of the common good, prevailed.

Attention!

A MISSIONARY in China has recently written the following: "Last year I paid \$53.00 duty on Christmas packages from American churches, gifts to Chinese. I had to pay it. There is no provision in

the budget for such expense and I felt I could not risk offending the people by returning their packages." While this is naturally somewhat of a personal hardship for this missionary, who receives little more than is actually needed for living expenses, yet she says, "I am glad to pay such expenses to have gifts for the Chinese."

May we suggest that whenever possible, packages going to mission fields be marked, "Of no commercial value." Any used articles could be so marked without question. When the contents are liable to customs duty, the value of the contents must be given in an itemized list on the outside of the package. In giving that value, please give the wholesale and not the retail value. The former is permissible and makes the amount charged for duty just that much less. In order to avoid causing hardship to missionaries to whom packages are addressed, we strongly advise that the sender of the packages estimate about 50 per cent of the contents of the packages and send that amount either direct to the missionary or to the United Christian Missionary Society with definite instructions as to its purpose, so it may be credited personally to that missionary and the person so informed. It is impossible to pay customs duty on packages until they reach their destination.

Sugawara San

(Continued from page 28.)

that I have this extra money I am able to spend it as I please."

"What have you done with it, Sugawara San?" I asked.

"Well, the first sum that came I used to send a tubercular member of our church to the hospital. The next time I bought some necessary things for our pastor's wife when she had to enter the hospital." And so the tale went. Finally, "But did you never buy anything for yourself?" "Yes, I bought a pair of good shoes for Makoto (her youngest son) when he graduated from college last spring."

"But have you not bought anything for your very own self?" I persisted. A long, long look at me, then, slowly, "Yes, this latest money I spent for myself. I'll show you what I bought." Down the stairs and back she trotted, stout now in her fullness of years, bringing a pasteboard box, such as holds new frocks. She opened it, I looked, and tears welled in my eyes. "Oh, Sensei, you do not laugh as did others when they saw this; you have an understanding heart."

There were her burial clothes of white rayon, complete but for one piece. Here was the fulfillment of a long-cherished desire, as every Japanese longs to have this preparation for the last journey. She smoothed them into their proper folds with toil-worn hands, then with shining eyes, said, "Now I shall have no shame when I am called to stand before my Savior, for I shall be properly clothed!"

So near and real is heaven to such a child of the King.

Program Helps for Junior Leaders

SUGGESTIONS for your guidance in using the program material found in *Junior World* for the program of February 3, were given in the January **WORLD CALL**.

February 10—Our Japanese Friends at School

This is the second of our sessions on Japan. The first was given under the date of January 13, and materials appeared in the January 6 *Junior World* and the January **WORLD CALL**. Before preparing this session with the child who is to lead, it might be well to refer back to those materials. Remember also the *Children's Special on Japan*.

The emphasis this time is on school life in general in Japan, and in particular our kindergarten work in connection with our churches.

You will note that, in *Junior World* six suggestions are made for the meeting. Probably it would be wise for you yourself to sum up, in an introductory little statement, for the benefit of those who were not there, the presentations of the first session on Japan.

(1) In addition to the letter, instead of using the information from *Junior World* about kindergartens, you may substitute one of the stories and the section on kindergartens from the *Children's Special on Japan*.

(2)-(4) It is obvious that a choice will have to be made here. Or your group may divide into three sections. Careful preparation will have to be made on the relief map as it must be completed in one period, or the *papier-mâché* will dry.

You yourself will know what guidance to give in relation to (5) and (6).

We give here another project which you may care to carry out now, or later in the year. It might be enlarged to cover more than school.

(7) Question and Answer Games about Japanese Schools.—A list of questions may be prepared by the leader. But it will be more fun if a committee or group is charged with the responsibility of making up the list, asking only such questions as can be answered *yes* or *no* and including only such as have, in the meeting itself, or in the reading the boys and girls are supposed to have done, been definitely answered.

For instance, the letter from Haruko has been read. The committee would have a right to include any question answerable by *yes* or *no* the answer to which is found in that letter. Some general geography questions may be added. Some whose answers are found in reading, such as *Friends in Nippon* if the children have been asked to read that book, etc.

A second way to handle it would be for the committee to prepare paragraphs of information which would be posted about the room. In a game period the children would be given ten minutes to read these. An element of chance would be

added by posting them in odd places. At the end of that time, the questions could be asked.

In any case questions may be asked in two ways: either by having a typed or mimeographed copy of the questions with a place to write *yes* or *no*, or by dividing the children spelling-match fashion and proceeding in that way.

A few samples of the paragraph method of preparing this game are given below.

a) The ancestors of Japanese children for many generations sat on the floor with their legs bent under them. In recent times, however, the Japanese government found out that sitting in this position interferes with circulation and consequently with growth. The average height of Japanese children has increased two inches since the government has supplied desks for them.

b) School hours are long in Japan. Even primary children have to learn by heart at least fifteen hundred Chinese characters, each containing from two to a dozen brush strokes. Lunches are packed in wooden boxes with lids, and usually consist of rice, with perhaps chopped meat or chicken or radishes, each in a separate compartment. When the children arrive at school frequently the lunches are kept warm in a chest heated by a charcoal fire in a box underneath.

c) Japanese mythology teaches that their emperor is descended from their gods.

d) A paragraph on flower arrangement copied from last week's material.

e) Many of the classes of school children in Japan are just like ours. They study geography, language, arithmetic and history.

f) The boys and girls love games. Some of them are battledore, shuttlecock and a card game of poems. The boys have bamboo stilts, tops and kites. They have kite flying contests. The girls have beautiful dolls.

February 17—God's Wonder Book: What It Tells Us About Good and Bad Company

The suggestions given in *Junior World* will probably take care of the handling of this topic. You will have to decide on whether you as adult leader will handle the first paragraph and the last two, or whether the child leader will do it. You may prefer to take the concluding one yourself.

If there are certain elements in the group which you wish to work at through this lesson, you may want to emphasize one point more than another. Children may raise the question of whether one should be "snobbish" and refuse to associate with children who have bad habits. Since that is one problem the church of today faces when it insists that its doors are open to all young people, you may want to help boys and girls realize that one of the hard things we have to do as Christians

is to keep our own ideals high and refuse to join in things we disapprove of, and at the same time welcome anyone to join us in the finer ways of doing things.

February 24—God's Wonder Book: What It Tells Us About God's Care

You will probably want to follow the suggestions in *Junior World*. A fair proportion of time may be spent on making health cards or scrapbooks as suggested. A committee should work on this in advance if actual work is to get far.

You may want to develop the meeting along the line of cooperation with God in caring for us. Accident prevention and disease prevention are putting our knowledge of God's laws into practical effect. You will find most children have quite a bit of knowledge along these lines.

March 3—The World in Which We Live

With this session starts a new venture in religious education through the Junior group meetings in which the child helps plan and leads his own meeting. We have been using miscellaneous, isolated topics, some of which were not well suited to the type of session in which they had to be used.

We have found that there were whole areas of the Junior's experience which were needing discussion in just such groups as the Christian Endeavor, so that his interpretation of life itself might become God-centered. Several groups, therefore, who provide the material for such meetings have planned the series of units, with topics under each for discussion at each session.

We hope that this will prove helpful. We are sure that many leaders will find it easier to handle, and more fruitful in the life of the child. There will be no radical difference in the treatment suggested for the meeting itself. There will, however, be a discussion on these pages in **WORLD CALL** whenever a new unit starts, on the purpose for it, the need for it, the desired outcome in the life of the child and a considerable list of source materials which you may care to get together and use during the course of the unit. There will be sufficient material given, however, for you to guide the child to carry on the meeting.

God, the Creator of All Life

UPON life's threshold stands the Junior, looking with interest and wonder on a world crowded with mysteries. Because of the meagerness of his background of knowledge and experience there are many things which he either misunderstands or misinterprets.

Experiences of Boys and Girls on Which the Study Is Based

Constantly children are encountering experiences which give rise to questions about

the world and its way. They discover apparent conflicts. In church they are taught that the world was made in six days; in school they are told it took thousands of years.

The advent of a new baby leads to wonder regarding the origin of life. The death of a friend leads to questions as to what happens after one dies.

The marvels of nature arouse wonder and awe.

Thus the child's varied experiences make it important that he be helped in finding the Christian answer to his questions. Books, museums and educational "movies" are thrilling him with the drama of the universe, but for the most part, God is left out. It is the Christian leader's privilege and responsibility to lead the child to interpret his world in terms of God, and to help him to realize that science enables us to understand more fully how great and powerful the Creator is.

Desired Outcomes

The unit aims to cultivate in the child an appreciation of God's creative power, a recognition of the value of his laws as revealed in nature and in the Bible, and a growing sense of gratitude for his provision for his children. These feelings should express themselves in the child's desire and continued effort to use to best advantage the resources God has made available, and to cooperate with the Creator by heeding his laws and working in harmony with his divine plan for the world and its people.

Source Materials

Books: (those starred can be used on the children's reading table.)

*de Schweinitz, Karl—*Growing Up*. Macmillan Co.

Perkins, Jeannette E.—*Others Call It God*. Harper and Bros.

*Reed, W. Maxwell—*The Earth for Sam*. Harcourt Brace and Co.

*Erleigh, Eva—*In the Beginning*. Doubleday Doran and Co.

*Hartman—*The World We Live In*. Macmillan.

*Kiner, Grace—*How the World Grew Up*.

*Heal, Edith—*How the World Began*. Thomas S. Rockwell Co.

*Pollock, Janet—*This Physical World*. Thomas S. Rockwell Co.

*Heile, Maryanna—*The World's Moods*.

*Washburn, C. W., and H. C.—*The Story of the Earth*. Century Co.

*Burgess—*The Flower Book for Children*. (Also *Seashore, Bird and Animal*.)

Veazie, Emily A.—*Nature Crafts* (pamphlet). The Woman's Press, 600 Lexington Ave., New York.

Units on God's laws in the universe found in various graded materials.

Pictures:

Taylor—"When I Consider Thy Heavens"

"I Will Lift Up Mine Eyes Unto the Hills"

"Lilies of the Field"

"The Lord on High Is Mightier Than the Noise of Many Waters"

(May be secured from Edward Grosse Co., 118-120 E. 16th St., New York.)

Millet—"The Gleaners"

"The Angelus"

Breton—"Song of the Lark"

Plockhorst—"Three Marys at the Tomb"

Scenic pictures from the advertising folders of railroad companies

American Singer Series—Birds in Color. Singer Sewing Machine Co., New York.

Wild Flower Preservation Society, Washington, D. C. Pictures of wild flowers (25c each)

Brown Picture Co., Beverly, Mass. Animal and Bird pictures

Perry Picture Co., Malden, Mass. Animal and Bird pictures

Art Extension Society, Westport, Conn. Seasonal pictures

Fine nature pictures can be secured from magazines.

Also from Sunday supplements of some daily papers.

Your Primary and Beginners Picture Sets will contain some very good ones.

Sources for poetry:

Barrow, Marjorie—*A Book of Famous Poems* (Five and Ten Cent Store)

Barrow, Marjorie—*One Hundred Best Poems for Boys and Girls* (same)

Conkling, Hilda—*Poems of a Little Girl*

Thompson—*Silver Pennies*

Also other anthologies of poetry for children

Stories:

From the *Junior Worship Guide*, by Jones

"Pietro's Tree of Life"

"St. Francis and the Birds"

"The White Lily"

From *The Emerald Story Book*, by Skinner

"The Legend of the Forget-me-not"

"The Boy Who Discovered the Spring"

"The Maple Seed"

"Why the Ivy Is Always Green"

From *Seeking the Beautiful in God's World*, by Clowes

"The Worm that Waited"

From *Junior Worship Material*, by Burgess

"The Wasted Oak Leaf"

Suggested Activities

There is a great variety of activities suggested. The group should not attempt to do them all, but should select only the one or ones that meet their need.

1. Start a collection of rocks, shells, tree bark, pressed leaves and grasses, marking each one.

2. Make a collection of abandoned bird homes. Paste pictures of birds on labels and stand them before the nest.

3. Stock and care for an aquarium.

4. Make a book or frieze or series of posters illustrating beautiful things in God's world.

5. Make spatter prints. Directions for this work are given in *Nature Crafts* suggested in the source list.

Preparing for the Unit

In order that the work of the eight sessions devoted to this unit shall be closely related and the projects unified, it is essential that the leader shall have at the beginning a general knowledge of the topics for the entire study, and shall so far as is possible, with the material being printed monthly, become familiar with the objectives for the sessions ahead, as early as she can.

As wide an acquaintance with additional source materials and with the biblical material as possible is also to be desired. If you have a public library many of the books will be found there. The public school library, or the library of some other church may have some.

Committees made up of groups of the boys and girls may work well in advance of the meeting preparing their presentations, or looking up source material for discussion. The greater part of the materials for the activities will also have to be collected through committee work done outside of the session. Make your assignments specific enough so that the child does not waste time looking in vain for something.

Regarding the first session, it will be helpful if you have ready several appropriate nature pictures. Let the decoration committee place them about the room. Have as many of the source books as possible for the whole unit (see list in general discussion of this unit referred to above) where the early comers may look at them. Specimens of nature may be arranged on a table.

You yourself may introduce the whole group of sessions with a brief talk. Explain that there will be a number of weeks when we shall think about God, the Creator of all life. Base your talk on the first four words in the Bible, "In the beginning, God." Reference should be made to the things the children are taught in school in regard to the process of creation—the things which rocks and mountains and the ocean say to scientists about the age of this old world. You may find help in some of the source books and you may refer to the nature pictures around the room. Close with the reading of Psalm 104 using verses 1, 5-14, 19 and 33 only. Be brief.

If the question of the account of creation as given in Genesis and its relation to current scientific teaching arises, it will be sufficient to help the child to see that the order of creation as given in Genesis is the same as that of the scientist. And that the Psalmist has said, "A thousand years is as a day in His sight." Also bring out the fact that creation has not ceased. And help the child to remember that as we become familiar with God's laws we help create. Luther Burbank and others have carried on the process which started millions of years ago. Unless the question arises, it probably is not the time to raise it specifically.

Again let us remind you that the material for the session is found, with suggestions for its use in the meeting, in *Junior World*.

Book Chat

(Continued from page 19.)

level of technical operation he would put the expert and make a place for the "brain trust."

The reading of Dr. Frank's book led me to two new volumes published by The Institute of Economics of the Brookings Institution of Washington, *America's Capacity to Produce and America's Capacity to Consume*. These two volumes were much more readable and interesting than I had expected them to be. It is difficult to compress into a few sentences the many interesting facts shown, but I was surprised to note that even in 1929, the last year of "prosperity" our production was only 80 per cent of capacity and that if we had produced 95 per cent of capacity it would have employed practically all of the employable workers in the nation. Another surprising conclusion is that if the incomes of those American families of \$2,500 per year and below could be increased even a moderate amount, it would take up most of the industrial slack and bring consumption to the level of capacity production. It is startling to think that in 1930, 71 per cent of the American families had incomes under \$2,500 per year, and that 42 per cent had less than \$1,500, and that a total of six million families, or 21 per cent of the total families of the nation, had incomes of less than \$1,000 per year. The figures at the present time would of course be much more unfavorable. These facts do not cause one to view the present situation with much complacency. Something more than mere recovery is demanded. Nothing less than a reformation of our social order to produce "justice" with "righteousness" is sufficient to cope with these things.

REALISTIC THEOLOGY. By Walter Marshall Horton, Harpers, 207 pp. \$2.00.

Dr. Horton maintains that the concepts of liberalism are "as dead as the shibboleth of the Gnostics and the Arians, though they have only just died and their flesh is still warm." Since the war we have been living in an age of realism in literature, politics and philosophy. Professor Horton contends, therefore, that only a *realistic theology* can carry with it any "sense of reality" for our day.

While he reacts strongly against liberalism's romantic illusions about "man's ability to control his own destiny . . . and to make a heaven on earth with the aid of science and machinery," Dr. Horton does not go to the other extreme with Karl Barth in complete deprecation of the human factor. Neither does he look upon God as "wholly other," but rather retains in a modified form liberalism's underlying idea of continuity—"the unity of all things in God."

Taking up the doctrine of "original sin," Dr. Horton restates it, under the influence of Rauschenbusch and Marx, and arrives at a rather disturbing estimate of our "human predicament" "from which there is no simple or easy way of escape."

In the stern realities of our time, he sees the "God of the plumb line . . . condemning to destruction whatever is not 'on the square.'" He puts greater emphasis than most Protestants upon the church, pointing out the need for more of a "common consciousness" among its members and calling for a "corporate life" that will be distinctively different from that of the world.

—HAROLD L. LUNGER.

Intensive Work in Our Colleges

(Continued from page 31.)

tion of Professor Saxon's twentieth year as director of the Stagecrafters, and the consensus of opinion was that the performances had never been equalled by any former Stagecrafter production. Its merits were acclaimed by both press and public.

The following religious affiliations are shown for Transylvania:

Christian	272
Baptist	59
Methodist	47
Presbyterian	22
Episcopal	9
Catholic	9
Jewish	8
Other denominations	13
No preference	40
Total	479

With recent announcement of the addition of California-Old Mexico Tour to the 1935 travel-study programs, Transylvania's summer school campus will extend literally from ocean to ocean.

The travel-study clubs were inaugurated in 1930, when one trip was run eastward. The plan proved extremely popular from the start, and consequently the program has grown steadily each year. The 1934 tours had a total enrollment of more than two hundred teachers and college students representing fourteen different states.

The California-Old Mexico Tour, which will be added to next summer's program, will start about July 20 and will cover approximately 6,000 miles. The itinerary will go to the West Coast via Little Rock, Hot Springs, Dallas, Fort Worth, Carlsbad Caverns, El Paso, Juarez (Old Mexico), Roosevelt Dam and Phoenix. At San Diego the party will visit the California-Pacific International Exposition, and then proceed down into Old Mexico, visiting Tia Juana and other points of interest. Long Beach, Los Angeles, Hollywood and Pasadena will then be visited, after which the group will journey to Sequoia National Park. The return eastward will be made via San Bernardino and the old Santa Fe Trail, passing such famous points of interest as the Grand Canyon, Painted Desert, Petrified Forest, Pike's Peak, etc.

Three other tours will be run in addition to the California-Old Mexico one. These tours will cover other points in the West, as well as practically the entire East and parts of Canada.



SECOND WORLD CONVENTION

Churches of Christ

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The dates are August 7 to 12, 1935.

Start making your plans now to be present . . . a modern vessel of the Cunard White Star fleet will be especially chartered to take you to England. This arrangement with Cunard White Star offers a rare opportunity to combine attendance at this important religious event with an ocean voyage and a visit to a section of England unusually rich in religious and historic associations.

Just as Leicester provides a setting peculiarly appropriate for the WORLD CONVENTION, so, also do those courtesies met with on board a Cunard White Star ship make their especial appeal to members of religious organizations. The group will sail from New York, Monday, July 29, 1935 . . . arriving August 6, the day before the WORLD CONVENTION OF CHURCHES OF CHRIST is scheduled to open.

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The warmth of the British welcome begins when you set foot on a Cunard White Star Liner.

Plays on Japan

"The play's the thing," by which perhaps we can best identify ourselves with the life and spirit of another race. We can literally play ourselves into an appreciation of customs, modes of living, and ways of reacting, and at the same time be delightfully entertained. Race prejudice may be thus painlessly removed. Certain it is that even the simplest dramatization if well worked out, with proper attention to costumes, customs, and setting, will bring the understanding and friendliness so much desired in our attitudes toward other peoples and our contacts with them. Any of these plays on Japan may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

ADOPTION, by Etsu Inagaki Sugimoto.

One act, thirty-minute sketch requiring three men, four women, and one child. Setting, a middle-class Japanese home. Time, the present. Because he is a Christian, a Japanese young man refuses, in spite of his father's demand, to divorce his childless wife. He leaves home so that his cousin who has a child may be adopted. Price, 25 cents.

ALICE THROUGH THE POST CARD, by Anita B. Ferris.

One act, forty-minute play for Juniors or Intermediates requiring sixteen girls or eight girls and eight boys. Setting, a simple Japanese room. Time, the present. Alice unexpectedly visits Japan and discovers that she has been using many things from there. Fine World Friendship play. Price, 25 cents.

THE CROSS TRIUMPHANT, Missionary Education Movement.

Elaborate pageant in three parts of several scenes each, about one hour and a half in length, requiring about twenty women, fifteen men, and ten children. Episodes in the progress of Christianity in Japan from the time of the coming of Xavier to the present. Especially valuable to climax a study course. Price, 35 cents.

HELEN ENLISTS, by Mrs. James Munn.

Two acts, forty-minute play requiring twelve women and two little girls. Setting for Act One, a Japanese garden; for Act Two, a missionary's living room. Time, the present. Two American college girls visit a Japanese classmate in her home in Japan. They discover that she was not Americanized nor won for Christ by her education in the States. Price, 15 cents.

THE HONORABLE GUEST, by Frances Cavanah.

Forty-minute play for Junior and Primary children, for ten girls. Setting, a Japanese living room. Time, the present. A delightful presentation of a Japanese mission school party in the home of one of the girls. The missionary teacher brings a surprise guest. Very excellent for cultivating an interest in and appreciation of our Japanese friends. Price, 25 cents.

INTRODUCING JAPAN, by Jessie M. Trout.

One hour pageant-play of prologue and six parts any one of which may be omitted without spoiling the sequence. For eight men, four women, eight high school girls, group of high school boys, and a number of kindergarten children. No special setting. Time, the present. We see the work of the Disciples of Christ in Japan from the kindergartens through the high schools and in the young people's groups and churches. Free material.

JAPANESE GIRLS DISCUSS RELIGION, by Fumi Takagi.

Thirty-minute playlet for two or more women, eight high school girls, two men, and several children. Setting, the out-of-doors. Time, the present. One of our Japanese teachers has given us in its natural setting an intimate discussion of Japanese school girls about the different religions now prevalent in Japan. Directions for making the Japanese background and costumes are included. Price, 5 cents.

JAPANESE LIFE PLAY, by Helen Albrecht.

Three scenes, twenty-minute sketch, requiring four women, one man and several children. Setting, a room in a Japanese home. Time, the present. A missionary and her Japanese helper, sometimes called a Bible woman, entertain some Japanese kindergarten children and later, an older sister, who upon becoming a Christian so

impresses her family that they, too, become earnest inquirers. Price, 15 cents.

O KIKU SAN WEDS, by Hazel Harker.

Three scenes, fifty-minute play for four men and four women. Setting, two Japanese homes (very simple). Time, the present. This is an adaptation of the longer play "A Japanese Wedding" by William H. Erskine. It sets forth the wedding customs of Japan and the problem that arises when a bride is true to Christian teachings. Price, 15 cents.

LADY HOSOKAWA'S LOYALTY, by Hazel Harker.

One scene with prologue and epilogue, requiring two men and two women. Setting, a Japanese living room. Time, the early sixteenth century. Here we have an intensely dramatic presentation of the crisis in the life of one of the early Christians of Japan when her husband demands that she renounce Christianity. Good for creating appreciation for the steadfastness of the early Christian martyrs. Price, 10 cents.

MISSIONARY MARIONETTE PLAYS, by Martha Race.

"O Shining Mountain," from this collection, is a three-act play requiring four women, one man, one boy, one girl. Setting, a living room, the mission office and a Japanese garden. Time, the present. This shows the conversion of a cultured Buddhist family. The book contains a number of plays, also, about life in other countries. Fine for your library. Price, \$1.00.

MONOLOGUE OF A JAPANESE BRIDE, by Emma G. Lippard.

This should be given by a young woman and requires no special setting. As the bride prepares for the ceremony she discusses the old Japanese marriage customs and expresses her fear that as a Christian she may not be acceptable to her husband but is unable to tell him or her family of her new faith. Receiving a letter from him, she discovers that he, too, is a Christian. Price, 2 cents.

THE OTHER POINT OF VIEW, by Etsu I. Sugimoto.

A half-hour sketch requiring two women, two men, and two girls. Setting, a room in a Japanese farmhouse. Time, the present. A typical situation among the poor farmer-class where a daughter is to be loaned for a good fee to become a geisha girl. The missionary whose school the girl has been attending gives the family the other point of view and agrees to pay the girl for work at the school in order to save her from a life of shame. Price, 25 cents.

THE PURPLE IRIS, by Antoinette Withington.

Two scenes, about forty minutes, requiring two men, one woman and four young girls. Setting, a Japanese garden. Time, several centuries ago. Three ladies-in-waiting plan birthday gifts for the empress. A young girl, the daughter of an exiled nobleman, overheard them, begs the gardener, who she thinks is her father, to permit her to take her favorite flower to the empress. She is recognized by the empress as the child of her best friend and is adopted as a princess into the royal family. Price, 50 cents.

SUNLIGHT OR CANDLELIGHT, by Helen L. Wilcox.

One scene, thirty-five minutes, requiring two men and three women. Setting, a simple Japanese living room. Time, the present. The United States consul's wife and her guests call on a Japanese friend and there meet

the friend's husband and another Japanese who have lived in America for a number of years, but have not seen or known Christ while there. A strong plea for the sharing of Christ with the Japanese within our borders as well as in Japan. Price, 25 cents.

THE SWORD OF THE SAMURAI, by Percy Mygatt.

Three-act play, about an hour and a half in length, requiring four men, three women, and one girl. Setting, a Japanese living room. Time, 1922, when the Exclusion Act was signed. Presentation of the struggle of a Japanese young man to accept Christianity in the face of Japanese traditions and the express wishes of his family. Considerable dramatic ability required for each of the parts. Price, 35 cents.

A TEST OF PATRIOTISM, by Hazel Harker.

One scene of about twenty-five minutes, requiring three men and two young women. Setting, a Japanese living room. Time, September, 1931, at the time of the "Shanghai Incident." Some American college young people, newly arrived in Tokyo, call on Japanese college friends. As they discuss the reason for Japanese loyalty the news comes of the "Shanghai Incident" and they face its implications. Price, 10 cents.

THAT WOMAN, by Blanche R. Mora.

One scene, twenty-minute sketch, requiring four women and two girls. Setting, a missionary home in Japan. Time, the present. An aunt who is visiting the missionary family has been so unsympathetic that one of her nieces whom she wishes to take home to educate, refuses to go with "that woman." The aunt completely changes her attitude after an intimation with her brother in which she discovers the real value of mission work. Very clever. Price, 10 cents.

THE OLD AND THE NEW, by Grace P. Hendricks.

One scene, twenty-minute sketch, for two women. Setting, a Japanese living room. Time, the present. An old-fashioned mother and her modern daughter discuss the latter's approaching marriage and the changes that have come in their lives with Christianity. Will give a better understanding of Japanese life. Price, 5 cents.

TWO IN THE COMPANY, by Charlotte P. Hunter.

A one-act play of about twenty-five minutes requiring three women, two young women, one young man and a boy. Setting, a market booth or street shop. A young Japanese Christian woman keeps a shop to provide funds for "The Good Tidings School" which she conducts. Various people come to buy and learn of her work and are helped. This is found in the pamphlet "How to Use Japanese Women Speak." A peace meditation "Let Us Love One Another," is included in the same pamphlet. Price, 15 cents.

A CALL IN A JAPANESE HOME, by Jessie M. Trout.

One scene, requiring two young women. Setting, a room with no furniture, cushions and a scroll. Time, about ten minutes. An American girl calls on a Japanese girl and learns the proper etiquette of calling and tea serving as well as the art and interpretation of flower arrangement. Price, 5 cents.

HELPING TO BUILD THE LITTLE CHURCH, by Jessie M. Trout.

One scene, requiring two women and one man. Time, about ten minutes. Setting, a Japanese living room. The man, a devoted Christian, persuades his wife and mother to help build the new church. Price, 5 cents.

HYMNS OF THE FAITH

A Collection of Singable
Hymns

Combined by E. O. Excell
and A. C. Smither



The fundamental characteristic of this hymnal is that the hymns are *singable*.

Hundreds of repeat orders have come from churches which have used this book for years. Nearly 200,000 copies have been sold, and the book is now selling at the rate of more than 10,000 a year.

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50 cents a copy, prepaid
\$40 a hundred, not prepaid

Returnable sample copy
on request

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OF PUBLICATION

St. Louis, Mo.

Echoes from Everywhere

(Continued from page 39.)

60th Anniversary Celebrated in Nantungchow

The woman's missionary society at Nantungchow, China, had a very effective service of music, pageantry and informing talks and charts in celebration of the sixtieth anniversary of our woman's missionary work. Mrs. Burch was largely responsible for the carefully worked-out plans. Nurses and schoolgirls cooperated with the society members in carrying them out.

"The Happy Garden"

Luchowfu, China's newest school is a nursery school. Miss Wilkinson says they have been amazed to see with what interest this school is watched by outsiders. The school was opened by the Mothers' Club and the mothers themselves are doing the teaching and enjoying it quite as much as the babies do. Visitors find the babies particularly charming when they come in from the garden, find their own tiny wash basins and after washing, take their small cups for the bean milk supplied hot by the hospital. The hospital has also helped by lending a house with a pleasant garden. The nursery school is called "The Happy Garden" and the name is most suitable for it provides sand boxes, slides, swings, rocking-horses, dolls and all such things dear to small children.

Baptisms At Nantungchow

Nantungchow had a Youth Service last Sunday at which there were two baptisms—one of them, one of our T'song Ing Junior Middle School girls, and the other a Ts'ong Ing graduate now in the Nurses' Training School of our Nantung Christian Hospital. Mr. Burch performed the baptisms. The church was beautiful with a wealth of chrysanthemums. Attendance was good. Nantungchow is quite an educational center and there are always students coming in and out, among whom are a few Christians of other communions who will have no other church home while they are studying in Nantungchow.

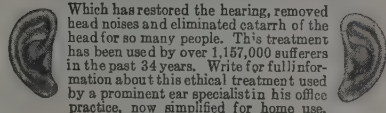
China News Letter.

The East Hurrying Itself

WHOEVER in the dim, distant past started the saying, "You cannot hurry the East," should take a furlough some time within the present decade. The old saying seems to have lost its point. You don't have to try to hurry the East. The East is hurrying itself. Rip van Winkle upon awakening after a sleep of twenty years was no more amazed than a missionary returning to China after an absence of several months. Crossing the Yangtse from Pukow to Nanking without having to get off the train and load oneself bag and baggage on a crowded ferry was enough to make one rub one's eyes. It is

HARD OF HEARING?

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Davenport, Iowa

Send postal for free sample of
our "Cent-a-meal" Missionary
Gleaners.

MILLSTREAM PUBLISHING CO.
808 E. Leveik St.
Philadelphia, Pa.

worth losing a night's sleep to experience the carrying of the train bodily across the river on the mammoth ferry, with neither effort nor inconvenience on the part of the passengers.

Then there is the new railway station at Wuhu. To one who had not happened to hear that a railroad was in the process of construction in this section of the country, the station appeared to have risen out of the ground like a magic castle. Also, believe it or not, one may get off the launch at Luchowfu and walk along the river bank on a temporary railroad track connecting the boat landing with the site of the Hofei railway station which is soon to be completed. The rumor is, and such rumors are no longer incredible, that by the early part of next year one can travel by rail to Chao Hsien and thence on to Wuhu, and that a little later there will be railroad connections between Luchowfu and the Peiping-Nanking-Shanghai line. When that happens anyone who calls Luchowfu a backwoods station will be entirely behind the times. It will be something to be able to get to Nanking for conventions and committee meetings without having to start a week or two ahead of time and then arrive late because the wind on Chao Lake was blowing the wrong direction.

Not all the changes have to do with methods of transportation, however. Signs of growth and improvement in almost every phase of Christian work are noticeable, more evident, doubtless, to one who has been away over a period of time than to those who have been present while the changes were taking place. Chinese leadership is showing real progress in the church and Sunday school, the Mother's Club with its new nursery school, the rural schools for popular education, country evangelistic work, the San Ruh High School and primary school, and other institutions and enterprises. The moral of all this is that anyone who feels discouraged because the baby falls down almost every other step ought to shut his eyes awhile and when he opens them he will be surprised to find how far the baby has walked.

LYREL TEAGARDEN in
China News Letter.

Fifty-One Years in Japan

By R. D. McCOY*



Union service held at Koishikawa Church, Tokyo, Japan, at the closing session of the 51st annual meeting

THE 1934 Annual Meeting was the fifty-first for the Japan Mission and was conceded by all to be the best in recent years. Mr. Yoshida declared it to be the best in the thirty years he has been a member of the church. The spirit was fine. The workers are all going forward with hope and courage. Last year there was a note of doubt and discouragement on account of the recent withdrawal of financial support and the heavy reduction of the missionary force. This year a spirit of determination to go forward was very apparent. As President Hirai said in his opening address: "We have decreased to the limit. We must now have the conviction that this 'remnant' has the stamina to go forward. In self-help lies salvation for our churches and schools." He spoke with feeling of the great influence the missionaries have had during a half-century in our work and of the lasting contribution they have made, then added: "We must perfect their work with determination and suffering."

*Missionary to Japan.

On the second day of the meeting the workers and delegates met for a sunrise prayer meeting at the Takinogawa Church. Mr. Oda, recently returned from Berkeley, California, led the meeting. The central thought was: "We are not alone; God is with us." Nearly the whole hour was given up to prayer. Over and over one heard the words: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

The business sessions had to do chiefly with consideration of the regulations which are being drawn up for the organization of "legal persons" to hold the church and school properties in the future. The general committee has been working on this problem during the year.

The closing service on Sunday morning at the Koishikawa Church was the best attended in recent years. The attendance of adults—the older members of our Tokyo churches—was especially gratifying. Professor Imamura was the preacher. His subject was: "The New Testament Church." The second half-century of our work in Japan has begun auspiciously.

the younger group who have had the privilege of going to school, and especially the young women who are being trained in the mission school. The lamentable feature of our work there is the fact that the splendid boys' dormitory building stands idle and unused because of a shortened budget, for it seems in these days we are only able to take care of a limited group of girls. As I stood there that afternoon and looked at that vacant boys' dormitory, and appreciated the fact that through heroic sacrifice and planning the building had been erected, I asked myself this pertinent question, "Have we of this generation kept faith with those who made that building possible?"

Following the dinner, we had a service of worship where I spoke of some of the spiritual things for which we are thankful. There were group songs by the girls of our school, and a short address by one of the splendid Indians of the reservation who spoke to the older Indians in their native tongue.

C. M. RIDENOUR, Minister,
Ballard Christian Church.

Seattle, Washington.

Father and Son

IKOSO senior and junior (age 10) lived in a village about three miles from the Mission at Mondombe, Africa, and when school-teachers went daily to their village to teach, the father was eager for his son to attend school. Both father and son became interested in becoming Christians and joined the group receiving Bible instruction twice a week. The father was unable to attend the Bible classes regularly because of some work he was doing for the government but Ikoso, Jr., was baptized last June.

The village in which the father is one of the chief elders has moved recently and they are now located about six miles from our station. The father attends church each Sunday, walking that distance, and he and his son are very faithful. The boy walks, with some of his friends, to the station school each day and during September he had a perfect record in attendance.

One day last week the father was waiting to speak to me after school. He asked again if we could not take his son into the boys' group living here on the station. We had told him before that our funds were not sufficient this year to take more boys but that perhaps next year when some boys graduated we might be able to take Ikoso.

Any number of boys have asked to be enrolled in our boys' group but we have had to refuse because of shortage of funds. Many of these boys have gone to the Catholic Mission for school. They have 200 boys in their school while we have 34 boys in our boys' house. We have about 70 other boys coming daily from nearby villages for instruction and we are happy for that much contact while we wish for more.

GERTRUDE SHOEMAKER,
HATTIE P. MITCHELL.

Mondombe, Africa.

Thanksgiving Day at White Swan

ON ONE or two occasions Mr. and Mrs. Dallas C. Rice of our White Swan Mission, have invited me to come to White Swan as their guest. However, this was the first year it has been possible for me to accept. This year, on Thanksgiving Day, I had the pleasure of taking my family and driving the 185 miles over to White Swan.

We left Seattle at seven o'clock in the morning, arriving at White Swan at twelve o'clock, stopping a half hour for breakfast near the summit of the Cascade Range at a little town called Easton. Since we have had no snow in Seattle for the last four or five years, it was quite a treat for us to get out on the top of

Snoqualmie Pass in about ten inches of snow and enjoy this little touch of winter.

As far as I am able to observe, our mission station at White Swan is strategically located. The farm is exceptionally fertile, there seems to be an adequate water supply, and the buildings are quite substantial.

From 100 to 125 Indians came in for the annual Thanksgiving Day dinner, which was served at 12:30. The tables were bountifully filled with turkey and trimmings. My family agrees with me when I say that we have never enjoyed a Thanksgiving fellowship as thoroughly as this one.

There was quite a marked contrast between the older Indians of the tribe and

Receipts for Six Months Ending December 31, 1934

United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches	\$ 50,275.68	\$ 2,642.07	\$ 2,227.13*	\$ 495.50	\$ 137.13*
Sunday Schools	37,429.88	6,261.51	781.98*	80.00	7.93
Christian Endeavor Societies	1,014.34	54.99	165.62*		
Missionary Organizations	145,567.30	1,386.39	4,193.22	161.32	19.84*
Individuals	5,364.35	3,889.90	4,761.28*	1,521.00	248.95*
	\$239,651.55	\$14,234.86	\$ 3,742.79*	\$ 2,257.82	\$ 397.99*

From Miscellaneous Sources

Bequests	\$ 12,172.23	\$ 1,305.00	\$ 8,794.73	\$ 25.00	\$ 525.00*
Interest (U. C. M.S.)	34,290.77		10,192.96	915.14	723.03*
Receipts (Old Societies)		18,977.62	2,100.00*		2,657.04*
Interest (Old Societies)	14,939.14		6,885.57		
Home Missionary Institutions	28,652.44		3,334.41		
Benevolent Institutions		20,420.65		18,750.00	17,000.00
Annuities					
WORLD CALL Subscriptions and Advertising	19,118.77		5,246.26		
Literature	11,238.20		1,243.61		
Miscellaneous	19,908.40	1,449.77	2,230.06	2,263.87	520.92*
	\$140,319.95	\$12,153.04	\$35,827.60	\$21,954.01	\$12,574.01

Board of Education and Cooperating Colleges

Churches	\$8,857.84	\$46.85*
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*Decrease.

The Missionary Register

Missionaries Returning From the Field

Miss Vida Elliott, India, arriving New York, January 14.

Death

Mrs. Belle Byerlee, Portland, Oregon, mother of David Byerlee, Africa.

Birth

A daughter, December 2, 1934, to Dr. and Mrs. Victor C. Rambo, India.

Marina Marjorie, December 1, 1934, to Mr. and Mrs. Stanley R. Weaver, Africa.

Farm for Sale

FOR some years Mr. and Mrs. Norman R. Stacey of Storm Lake, Iowa, have been student volunteers anxious, as soon as conditions permitted, to go out to Africa as missionaries. The financial conditions of recent years have made it impossible for the society to send them. Mr. Stacey is now pastor of the church at Storm Lake, Iowa. They own an equity in a very good farm in Buena Vista County, Iowa, not far from Storm Lake. The farm contains 320 acres of excellent black soil, gently rolling topography, good house, barn, out-buildings and fences. The corn this year will yield approximately 45 bushels per acre. So anxious are they to go to the mission field, that they would like to dispose of the farm and put the proceeds therefrom over and above the mortgage into missionary training and transportation to the field. In a recent letter Mr. Stacey states the following:

"You understand, of course, that the price of the farm, that is my share, will be used exclusively to enable us to go to the mission field by clearing us of debt, helping with our expenses at Hart-

ford and the remainder turned to the United Christian Missionary Society to apply on our expenses the first year. Should we sell the farm and then for any reason you are unable to send us, we will contribute between \$500 and \$1,000 toward the expenses of a couple that goes in our place."

The Staceys are excellent young people. One year of training in the College of Missions would prepare them for evangelistic work in Africa. Anyone interested in the purchase of the farm may secure additional information by addressing Norman R. Stacey, Storm Lake, Iowa, or by mailing an inquiry to the Foreign Department, United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The greatest thing a man can do for his heavenly Father is to be kind to some of his other children.—Henry Drummond.

I believe that this Christianity of ours is true, that it is the only truth, and that its truth must be laid at the heart of any civilization which may hope to endure.—C. C. Morrison.

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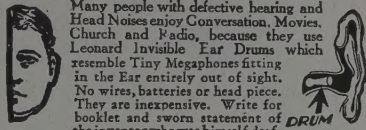


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Thousands of churches have raised funds easily selling our famous Initial Crepe Paper Napkins. Can not be bought in stores, sold through churches only. NO MONEY NEEDED, we pay postage on all orders and extend 60 days credit. Write today for FREE SAMPLE with money making plan.

Missionary Messenger Blossburg, Pa.

I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop. Write today. I will help with your money problem.



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The Last Page

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A sanctuary of the Spirit
A friendly household
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A center of helpful service
A force for civic righteousness
A power for God throughout the world
An unfailing spring of inner refreshment and strength, free to all who come.

—From the Calendar of the Congregational Church, Lake City, Minn.

How They Spent Their Money

Selfishness—

I kept all my wealth and I mourn for my loss
For gold in a skeleton hand turns to dross,
Love, friendship and gratitude might I have bought—
But I kept all my wealth till it moldered to naught.

Pleasure—

I spent all my gold—I danced and I sang—
The palace I built with hilarity rang;
Plays, revels, and frolics from dawn to dawn—
But I lie here with nothing—I spent it—it's gone.

Avarice—

I loaned my good money, at grasping percent—
'Twas I who got all that you kept and you spent:
While I counted my millions, Death plundered me bare—
And this grave I sleep in belongs to my heir.

Charity—

It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with Death laughing, for here at the grave
In riches unmeasured I found what I gave.

—Robert J. Burdette.

A prospective liquor dealer was applying for a license to engage in the business.
"You must take an examination," he was informed. "We shall investigate your character."

"You don't mean to tell me, do you," exclaimed the applicant, "that it requires any character to sell booze?"—*Christian Science Monitor*.

A little miss of four came tearfully to her mother one morning with the complaint, "How can I button my dress when the button is in the back and I'm in the front?"—*Labor* (Washington).

Make yourself an honest man, and then you may be sure that there is one less rascal in the world.—*Carlyle*.

"Man-Test"

By Edwin Markham

When in the dim beginning of the years,
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said, "Behold! Yet this is not enough,
For I must test his spirit to make sure
That he can dare the Vision and endure.

"I will withdraw my Face,
Veil me in shadow for a certain space,
Leaving behind Me only a broken clue—
A crevice where the glory glimmers through,
Some whisper from the sky,
Some footprint in the road to track Me by.

"I will leave man to make the fateful guess,
Will leave him torn between the No and Yes,
Leave him unresting till he rests in Me,
Draw upward by the choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

—From *Shoes of Happiness*.

Guest: "Your little daughter looks so good and quiet."

Hostess: "I hadn't noticed. Mary, come here—what naughtiness have you been up to now?"—*Vart Hem* (Stockholm).

We're fed up on reading about the hardihood of pioneer Americans. Not one of them could have endured riding fifty-six miles in a rumble seat over one of our detours.—*Atlanta Constitution*.

New Breed of Dog

Louis had found a new pup, much to his delight, and a visitor was interested in it.

"Is your dog a setter or a pointer?" she inquired.

"It's neither," replied Louis' mother. "It's an upsetter and a disappointment."

Relief

Little Bobby belonged to a family in which the children were all boys, and very often it fell to his lot to wash and wipe the dishes, a task not at all relished. One day he was called in to see a newly arrived baby sister.

"Now," he said, "we've got a dish-washer."

Inventors are trying to evolve a workless motor fifteen years from now. They might hire the fellow who so nearly succeeded giving us one, 1929-33.—*Dallas Morning News*.

Strange Man at School

Returning home from school, little Maurice said:

"Mother, there is some man over at school I hear everyone speak a lot about, but haven't ever seen him."

"Well, Maurice, what is his name?" asked mother.

"I haven't ever seen him, but they call him 'Jim Nasium.'"

Leaves

A third-grader was working on subtraction. Jane hurried home to tell her mother about the new work.

"We learned about leaves today," she exclaimed.

"About leaves?" questioned the mother.

"Yes; six from nine leaves three."

The Elf of the Wastebasket

I live in a cabin abounding in elves
Who guard me by day and by night,
Who aid me in trouble or bother themselves

With setting my footsteps aright.
Yet none of the troop is more worthy of fame

Than he of the cavernous lair,
The Elf of the Wastebasket, lord of that same,

Who dwells to the right of my chair.

I'm fond of the Elves of the Book and the Pen;

And huge is the debt that I owe
To him who has saved me again and again,
The Elf of the Little Word No.
The Elf of the Radio sings me to rest;
But, faithful whatever betide,
The Elf of the Wastebasket serves me the best

As monitor, critic and guide.

How often I'm sure that a lyric is fine,
When, lifting that treble of his,
The Elf of the Wastebasket cries, "That is mine!"

And, much to my sorrow, it is.
How oft when I scribble a letter in rage,
And fill it with vitriol too,
The Elf of the Wastebasket pipes from his cage,

"Here! give that to me!"—and I do.

The Elf of the Wastebasket, building his pile,

Must labor aloof and alone;
Then who is to blame him if once in a while

He fails to get all of his own?
I kept him so busy, the poor little chap,
With watching me year after year,
That, growing too sleepy, he needed a nap,
And that's why these verses are here.

ARTHUR GUITERMAN,
in *New York Times*.

World Call for 1935

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Don't miss the first installment of the new story, "Arranging a Marriage," by Mary Brewster Hollister, author of *Lady Fourth Daughter of China*, *Maid-dee of the Mountains* and *Back of the Mountains*.

The whole family will be interested.

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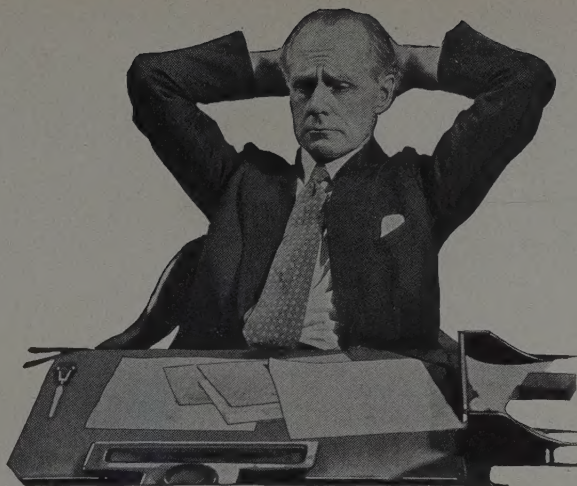
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In All

Our Mission Fields Around the World



We must cooperate and have faith in each other, most of all in Christ. The missionaries and the Christians in the United States are like the big logs that support the pot and the little black sticks are the black evangelists. By their cooperation the food is cooked by the fire of the teaching of Jesus. But if the big logs are taken out all the weight of the big pot will come down on the little sticks and put out the fire. The food will not be cooked and the people of Africa will not be fed the teachings of Jesus Christ.

—PAUL BOKESE, a native evangelist of the
Congo Christian Mission, Bolenge, Africa.

FOREIGN MISSIONS DAY

March 3, 1935

*An opportunity for every church in the homeland to keep
faith with Christ and the native church around the world*



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